ΤΕΛΕΙΩΣΙΣ:

OR,

An EXERCITATION UPON CONFIRMATION;

The Antient way of Completeing CHURCH-MEMBERS.

Wherein is indevoured its Recovery from the Corruptions of Preceding Ages, under which it hath lain so long Buried, and the Restitution of it to its Primitive USE and END.

To which are Annexed some Directions for the putting of it into Practice; Together with Sundry Encouragements thereunto.

Published as an Help for the Reducing of our Churches into Gospel-Form and Order, and as an Expedient to promote Peace and Unity among Brethren.

By Jonathan Hanmer, *Minister of the Gospel.*

JER. 6. 16.
Ask for the old paths, where is the good way, and walk therein.

Tertul. *adverſ.* Praxeam.
Id verum, quodcunque primum.

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UMI

TO

The Right Worſhipful

Sr JOHN CHICHESTER

KNIGHT.

The Worſhipful

JOHN FOWELL

ESQUIRE;

And the reſt of the Inhabitants of TAWTON-BISHOP *in the County of* DEVON.

HAving been prevailed with to Publiſh this ſmall Treatiſe, which was conceived might prove of ſome Uſe to the Churche of Chriſt: I have made choice to commend it

unto you, who, I desire, may especially share in, and injoy the benefit of it. Which I have done, as a Testimony of that great Respect and Love which I owe and bear unto you: For though I be an unworthy Ambassador of Christ unto others, yet doubtlesse I am chiefly so unto you, being that part of the Lords Vineyard wherein particularly he hath set me to labour. And the searcher of hearts knoweth how much I long after your Spiritual Welfare; the prosperity of whose Souls would exceedingly rejoyce me.

When the Lord shall graciously vouchsafe an opportunity of putting these things in practice among you, I hope (and not without some ground) that you will be found a ready and willing people to receive and submit unto them, so far as they shall appear to be agreeable unto the mind of Christ, and to make for his glory: And in so doing you will

will both Facilitate and further the Work, and greatly encourage the Workman.

Now that the Father of Lights would fill you with the knowledg of his Will, in all Wisdom and Spiritual Understanding, and enable you to walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, and increasing in the Knowledg of God. That the God of all Grace would stablish, strengthen and settle you in his Truth and Wayes in these evil dayes, wherein so many unsound and unstable souls turn aside from the truth, giving ear to deceivers that with fair words and pretences corrupt the minds of the simple, to the dishonour of God, the grief of his Messengers, the offence of his People, and the hurt and hazard of their own Souls.

Finally, That the very God of peace

would sanctifie you throughout, and preserve your whole Spirit, Soul and Body blamelesse unto the coming of our Lord Jesus Christ, is the hearty prayer of

Your Servant for
Aug. 28. 1657. JESUS sake *J. H.*

To the Christian

READER.

THe Histories of all Ages do make it manifest, how prone the sinful hearts of men are to deprave and corrupt the sincere Doctrines, and pure Institutions of the Gospel. The Apostles (haveing received it from Christ, and being inspired by his Spirit) delivered and left behind them unto the Churches, a perfect Rule and Pattern for their Direction and Imitation; which they ought to have followed and kept close unto:

to: As in some sort, it seems they did for some short space of time; as may be gathered from those words of *Egesippus* (an antient Historian, *Vicinus Apostolorum temporum*, who liv'd near the Apostles times, and was contemporary with *Justin Martyr*, and *Athenagoras* (mention'd by *Eusebius*: *Ad ea usque tempora, virgo pura & incorrupta mansit Ecclesia, &c.* Unto those times (*viz.* of the Apostles, and that generation of men which by special favour had heard with their ears the heavenly Wisdom of the Son of God) the Church remained a pure and uncorrupted Virgin.

Hieronym. in Catalog. Bellar. de Scrip. Eccles. an. 177 lib. 3. cap. 29

But corruptions grew on apace, as the time of the revelation of Antichrist drew near, who by degrees so deformed the beautiful face of Christianity through his alterations and additions, that at length

See Magd. Cent.

length it looked almost quite like another thing, than it was at the first: The mutations in the Church being not much unlike those in the Jewish state, whereof *Esay* thus complaineth: *Thy silver is become dross, thy wine mixed with water.* Isa. 1. 22.

In this deplorable condition did the first Reformers find the state thereof; the weeds having so far over-topt the good grain, that it was a hard matter to discern the one from the other, which yet, through Divine assistance, they did in some measure, both shewing and going before us in the way of Reformation. And indeed much they did herein that have preceded us, for whom we have cause to blesse the Lord in this regard, having handed down Religion to us by much more pure then they received it from

those

thoſe that went before them. But yet is there much of this work remaining, the carrying on whereof unto further perfection ſeems to be the proper task of this generation, which therefore ought accordingly to be vigorouſly intended and attempted.

Now the beſt way to Reform, and bring things right, when through Tract of time they have degenerated and grown crooked, is to have recourſe to the firſt and pureſt Ages, and to reduce them to the Primitive pattern and practice: *Omne genus, ad originem ſuam cenſeatur, neceſſe eſt.* Doctrines therefore are to be brought to, and tryed by the Touch-ſtone of the Word, *Index ſui & obliqui*, the ſtandard of Truth; that ſo what is found agreeable thereunto, may be approved as ſound, it being the pattern of ſound words: And what

Tertul lib. de Præſcript.

ὑποτύπωσιν. Exemplar 2 Tim, 1. 13.

what appears dissonant therefrom may be rejected as reprobate silver, and counterfeit coin, forged by the Prince of darkness, improving that dismal darkness wherewith the minds of men naturally are veiled and covered. Is.8.20 2 Cor.4.4 1 Tim.6.3,4

Discipline and Order ought to be scanned by those general rules in the Word that refer to it, and by the example of the Apostles: the best Interpreters whereof, are the general consent of the Churches of Christ, (according to *Augustines* rule: *Quod universa tenet Ecclesia, nec conciliis institutum, sed semper retentum est, non nisi authoritate Apostolicâ traditum, rectissimè creditur*) and the practice of those who next succeeded them: The water being purer, the nearer it is to the Spring; and those who lived lest remote from them, being presumed to be best acquainted with their De Baptis. cont Donat. l.2.c.7

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manner of proceeding, as having better opportunity then others to know their way in matter of Fact: which is one of the principal uſes to be made of the writings of the antients, and for which they juſtly deſerve our due eſteem and diligent peruſal.

As for the former of theſe; viz. Doctrines, thoſe Worthies whom the Lord in thoſe latter daies (wherein Antichriſt was to be conſumed by the ſpirit of his mouth in the miniſtry of his ſervants) was pleaſed to raiſe up, and imploy for the reſcue and releaſe of captiv'd Truth, and the refining of it from Antichriſtian mixtures, by having recourſe to the Word, and examining thoſe Doctrines that were commonly taught and received as the truths of God. By this ſtraight rule they through the aſſiſtance of the Spirit of truth,

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ſoon came to ſee, and ſeeing to diſcover the obliquity of them, and by the bleſſing of the Lord, made a happy progreſs to doctrinal reformation. The more to be admired, and the goodneſs of the Lord therein magnified, if we conſider what Anakims and Goliahs they had to contend withall; in regard of the temporal power ſiding with, and ſeconding them, the ſtream of the multitudes violently running with them, (for all the world wondred after the Beaſt) and in regard of the deep root that thoſe errours by reaſon of their long continuance, had taken in the mindes of men, cuſtom with them having the force of a Law. Rev. 13. 3

Yet ſo clearly did the Lord enable them to diſcern the truth from errour, and ſo wel-groundedly confident were they of the

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ſoundneſs of what they held, and ſandyneſs of what they oppugned, that they feared not to grapple with the adverſary notwithſtanding all his advantages; putting to flight the armies of the Aliens, each encounter proving a conqueſt; with their Rams-horns have they batterd and made ſuch breaches in the wals of Jericho, as ſhall never again be repaired; yea to that height of skill and courage did they attain, that like champions (having beaten him from the Scriptures) they durſt challenge the adverſary at his own Weapon, and to aſſault him in that his ſuppoſed ſtrong hold of antiquity, which he had betaken himſelf unto for ſhelter: A challenge not more boldly made (as far as to 600. years after Chriſt, the only time worth the name of Antiquity) then wiſely managed and

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ſtoutly maintained by that rare Jewel of his time: ſo great is the truth, and will prevail. Dr. Humphred in vitâ Iuelli.

As for the things that concern Diſcipline and Order, thoſe choice Spirits might haply the leſſe heed them, as reſpecting only the beauty and wel-being of the Church; having enough to do in dealing with thoſe more weighty and neceſſary things, whereupon the very being, at leaſt the ſoundneſs of it as to ſubſtantials did depend. Hence it came to paſs that ſo much rubbiſh ſtill remained in our adminiſtrations after all the pains they had taken in purging; ſo that though the languiſhing Church were well recovered in reſpect of the danger her vitals were in, yet even to this day could ſhe never attain unto her native colour and comlineſs. A task which ſeems to belong unto us, and

which the Lord hath reſerved for this period of time, wherein the work of Reformation is to be carried on to greater perfection. In order hereunto, and as making way for it, we have ſeen the Divine providence bringing ſtrange things to paſs, ſuch as we yet ſcarce looked for, nor could conceive how they ſhould be brought about. What Mountains have been leveld and removed out of the way? what an heap of humane inventions that had invaded the Worſhip & Ordinances of Chriſt, and tyrannical uſurpations in the Diſcipline of the Church, have been caſt out and aboliſhed, though ſo riveted, and of ſuch continuance, that, for their pretended Right, they could plead Preſcription and Poſſeſſion time out of mind? This was the Lords doing, and deſervedly marvelous in

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our eyes. Moreover, what a Spirit of Prayer and Supplication hath the Lord poured out upon his people in reference to this thing? How hath he ſet it on upon their hearts as the proper work of their day? What enquiring hath there been after a right way? diſcuſſing of what's dubious and uncertain, diſcoveries of what was dark and obſcure; and to what a height have the hopes and expectations of the Saints been raiſed of the accompliſhment of what hath been foretold and promiſed concerning Sions recovery of her Greatneſſe and Glory, and her being made a praiſe in the earth?

All which call loudly upon us, each in our places, and according to what we have received, to put to our helping hand and to afford our utmoſt aſſiſtance for

the promoting of this bleſſed work; and the rather, becauſe they are ſo few whoſe hearts have been made willing to ſet about and undertake it, and the difficulties therein are ſo many and great; partly through the multiplicity of corruptions that have been mingled with, and even incorporated into Church-adminiſtrations, not eaſily to be ſevered from them; partly from the violence of ſuch as ſtand for, and ſtrive to maintain them by arguments drawn from their pretended Antiquity (though when they have done all, they are found to be no other then old errours) and from the prudential neceſsity of them, in reference unto decency and order. Whereunto may be added, the pertinacious humour of the generality among us, crying up their great Diana, and eagerly oppoſing and fruſtrating

Conſuetudo ſine veritate, vetuſtas Erroris eſt. Cyprian. Epiſt. ad Pompeium. §. 12.

ing what they can, the endevours of those that would remove them, and desire to reduce things to the Primitive pattern: True Antiquity being through ignorance decryed by the multitude under the name of Novelty; and what is but of yesterday, and a later birth, fondly imagined to be, and doted on, as if *ab initio* and of Apostolical institution.

Among other, the confusion in our Congregations as to the Members of them, all heaped together without any distinction, is not the least *remora* and obstruction in the way of Reformation: which hath created no small trouble, and occasion'd many hot contests among those, who have laboured to regulate and bring things into better order in this regard; the different apprehensions of men in this particular, producing unseem-

ly Animoſityes, and ſadning diſtances between thoſe, whoſe union would be exceeding amiable, and of conſiderable advantage.

That a diſtinction of perſons is neceſſary, is on all hands granted by the friends of Reformation: But to find out what this ought to be, what are the places or ſtations to be aſſigned to, and the priviledges to be injoyed by them; how they are to be conſidered, and in what ſtate to be accounted of, according to their ſeveral capacities and qualifications, *hic labor, hoc opus eſt.*

As an help hereunto was this Exercitation undertaken and intended: Wherein from the beſt Antiquity it appears, that in the Primitive times there were in, and belonging to the Church perſons of ſeveral ſorts and ſizes, and accordingly of ſeveral ranks and degrees;

grees; *viz.* Catechumens, incomplete, imperfect; alſo adult, complete and perfect: *recens nati* and ſuch as were in their minority; alſo ſome grown up to maturity and of full age in an Eccleſiaſtical ſenſe. And that the ordinary way by which they paſſed from the one ſtate into the other, was the antient rite of Impoſition of hands or Confirmation; which through the iniquity and corruption of the darker times, was ſo alterd (though not altogether laid aſide) that it was quite perverted from its firſt intendment, the true uſe and end thereof being even loſt and unknown, by reaſon whereof great inconveniences and miſchiefs have enſued and long prevailed, to the great detriment of the Church; not in likelyhood to be removed (as the fruitleſneſs of endeavours hitherto have ſhewn) but by the

reduction of this laudable practice into the Churches of Christ, the drift and scope of the following discourse: which being but in part finished, and communicated to a worthy and judicious * brother, had this approbation returned in a few lines to the Author that partly procured its publication; Sir, I have at length perused your papers, to my very great content and satisfaction, and do hear return them with my hearty thanks for your happy labour herein; and doubt not but the Church of God, when it comes to injoy the benefit of them (as I know it will be far from you to go about to defraud it of what may prove so good an expedient, and I think the only one to extricate it out of those many perplexing difficulties through which it is striving forwards toward a Reformation) will finde

Mr. John Howe

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cauſe to thank you too, and to bleſſe God for you, who did in much mercy (as I truſt) guide you to this undertaking, &c.

As tis here tendred to the peruſal, and ſubmitted unto the judgement of the godly-wiſe; ſo is thy candid interpretation and friendly acceptances deſired of thee. If it be found to be a truth, the God of truth will make way for its entertainment in the hearts of thoſe that love the truth: If it may any whit conduce to the ſettlement of the Churches peace, and the healing of the unhappy breaches and differences among brethren, the Sons of Peace and Citizens of Sion will gladly imbrace it, and ſet upon the practiſe of it.

And that this may be the iſ-

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ſue of this weak labour, thou art earneſtly deſired by thy prayers to recommond it to the bleſſing of the Lord, by him who deſires to be found

An unfeigned lover of Truth and Peace,
I. H.

Christian Reader.

HEaring of the following Treatise to be in the Press, and being desired to give my thoughts thereof, I have adventured, according to the cognizance had of it, to commend the main Contents, as useful to our present time. I had in my hand some moneths past, a few sheets from the Author of the same Argument, which now, I hear, is grown into a greater volume: The matter asserted therein, was the due disposition, growth and preparation of the Baptized unto Participation in the Lords Supper, collected from the Primitive doctrine of Christ and his Apostles, and testified by the concurrent votes of the Church in some succeeding ages. In which, more than Dogmatical Faith, and Negative holinesse appeared to be requisite unto worthy Communicants in those times.

The proof of this, was the care taken of persons Baptised in their minority, to nurture them up in the Faith, and orderly watching to the rule of Christ: And after due experience, Confirmation of them, and admittance to Communion in higher Mysteries.

This Confirmation or *Approbation* of the baptized being now adult, and making confession of

of repentance towards God, & faith in the Lord Jesus Christ is by some glorious lights in the Church understood in that phrase of *Imposition of Hands* annexed to Baptisms, *Heb.*6.2. Whence it is said, *That this One place doth abundantly testifie, that the Original of this Ceremony flowed from the Apostles*, though afterward it was turned into Superstition, as other of the best Ordinances of God. And again, *That this place maketh to the proof of Infant-Baptism.*

Hic unus locus abundè testatur hujus Ceremoniæ Originem fluxisse ab Apostolis, &c.

Hic locus ad Pædobaptismi approbationem facit, &c. Calv. in Heb. 6,2

What grounding *Infant-Baptism* or *Confirmation* by Imposition of hands have in this Scripture, I will not now dispute? but unless there were more express and firm ground for both, we might be at a loss concerning these Ordinances. What if it should be said, That Jewish Baptisms and Imposition of hands are meant here by the Apostle writing to the Hebrews? and that these among them did teach Repentance from dead works, and Faith in God, and the Resurrection of the dead, and Eternal Judgment?

All this is truth: These were among the rest of the Jewish Rites, the very Principles & Fundamental Elements which taught Christ, though most of them were dull of hearing, and did not understand him by them.

But let this pass; As to the *Initiation* of *Church-Infants*, we have a sure word of Covenant that cannot be broken. And that this must be done by Baptism, must be granted, or else another way discovered. And as for the Confirmation of them solemnly by prayer and acceptance to Communion, after their parental nurture in the Elements of Religion, and experience of

of their profiting in faith and godlyneſſe by Eccleſiaſtical inſtitution; the Author in this Treatiſe, I hope, will give ſufficient proof.

The abuſe of this by Popiſh Blaſphemies, and Prelatical Corruptions cannot be denied, ſo that it hath been odious and ridiculous; but to reſtore it to Primitive purity, in looking more exactly to the education of Infants in the Church, and nurturing them according to their capacities, and at length approving and eſtabliſhing them in the truth of the Goſpel, cannot but be judged rational and Chriſtian, if wee take theſe Conſiderations.

1. That the Light of Nature guideth, as to help children according to capacity, to natural perfections, ſo to know above all the God of their Natures: It is an opinion worſe than Brutiſh not to ſeaſon that tender age with ſome things of God, as it can receive them. It is not taking Gods Name in vain, reaſonably to make him known to the weakeſt underſtanding that it may grow therein.

2. That the Ordinance of God in the Old Church for the appearing of the Males before him three times at leaſt in the year, was to nurture them and bring them to more acquaintance with God, and Confirm them in his Truth. And is there not need to keep Analogie, with that for perfecting Souls toward God under the Goſpel?

3. That the many Exhortations in the Goſpel for watching over the Flock, to feed the

lambs,

ſambs, to perfect, to ſtabliſh Souls in the truth; cannot but imply the neceſſity and uſefulneſs of ſuch a practice in the Church for the nurturing of tender ages, and at laſt Confirming them in Chriſt. To the edifying whereof, I am confident the Author hath his main ſcope, and I ſhall pray he may not miſs of his aim. The Lord own that which is his in the Work, and make it proſper. In him I am,

Plymoth, *Aug.* 10. 1657.

Thine to ſerve thee,

G. HUGHES.

Christian Reader.

IT is now many years since I wrote a passage in a book, called, The *Sains Rest*, Part.4. Chap.4. Sect 3. which since I printed some misunderstood, as if I affirmed the sufficienc yof Baptism alone for qualifying persons to be admitted by us to the Church-Commnnion of the Adult: Whereas I there expresse that [A Sober Profession of Repentance and Faith in Christ] if they be adult, is necessary to qualifie them first for that Baptism, and that they must after [produce that Evidence, not blotted by Heresie or Scandalous sin.] In which I plainly supposed that those that were Baptized in infancy, must also at age produce the Evidence of an Infant-Baptism, upon the Parents profession, with their own actual profession when adult. But because I found some understood not that which is written in few words, I have since divers times explained it in several Treatises, especially in one of Infant-Baptism, and one lately of Right to Sacraments. In the former, many years

years since I found it meet in dealing with the Anabaptists, to plead for the restoring of Solemn, Publick Confirmation of all that have bin Baptized in Infancy, as their solemn entrance into the state of Adult Members; and I presumed to make an humble motion to the Magistracy and Ministry to take it into consideration, and (pag. 120, 121, 122.) gave in some proofs of the necessity of a personal Covenanting of the Adult, besides the Infant-Covenant by their parents.

What others thought of this Motion, I know not, but my Reverend Brethren of this County, who after Associated for the better managing of their Ministerial work, did so far approve the matter, that they readily concurred to make it one Article of their agreement at our Association, in these words, [R. 7. *We shall distinguish between Infant-Members and Adult: and for the former we shall take their Parents profession; and for the latter we shall expect their own. And though it cannot be determined just to a day or year when any is past his Infant Church-estate, yet none must be Enrolled and accounted among Adult and Perfect Members, till they personally and publickly shall make their Profession; whether it be only of their Faith and Obedience to Christ, that they may be esteemed Adult Members of the Universal Church; or also their consent to be Members of a particular Church.*] We thought not meet to make Imposition of hands then an Article of our Agreement, because its possible some good men might differ in it. But the necessity of publick personal profession we agreed of. But still

ſtill the moſt are too ſlack in the execution. Yeſterday in the concluſion of a Diſcourſe of Converſion, I thought it my duty to motion ſuch a thing to my Auditory, as the publick owning of Converſion, and lamenting the ſins of unregeneracy, and profeſſion of Reſolutions for a Holy life: And preſently the ſame day this Treatiſe came to be offered to my peruſal, though my judgment be not of that weight as to add much to the reputation of it, yet the Treatiſe hath that Evidence which I hope hath added ſomewhat to my judgment.

The Reverend Author I am utterly unacquainted with: but in this Learned, Judicious, Pious Exercitation, I ſee much more of him than the face. The ſubject I take to be of very great uſefulneſſe; and the manner of handling it needs not my commendations. I hope the Lord hath in compaſſion to this diſtempred Church, ſent them this Reforming, Healing Truth, by the hand of this our Reverend Brother. It is a point that ſhould be entertained with univerſal alacrity, upon ſeveral accounts.

1. Becauſe it is ſo commonly received by Proteſtants; and therefore among us the leſſe lyable to oppoſition; though unhapily the practice of too many hath overlooked it, yet by the eaſier, cheaper way of writing and ſpeaking for it, the moſt have given it a fair complemental entertainment.

2. Becauſe it is ſo excellently ſuited to the joint promoteing of Holineſſe and Unity, that it ſeems a ſalve juſt fitted to our ſore; where one part runs away from Purity, for fear of Di-

visions; and the other runs away from Unity, for fear of Impurity.

3. And withall, our great sin against God and his Church, by so long and common a neglect of this Duty, should awake tender consciences to penitency, and the readier obedience for the time to come.

Though the Papists themselves do agree with us for Confirmation, yet their Confirmation and ours is not indeed the same thing. The Council of *Trent* were so much offended at the Protestants difference from them about Confirmation, that they thundred against them divers *Anathema's* [*Si quis dixerit Confirmationem Baptizatorum ctiasam Ceremoniam esse, & non potius verum & proprium sacramentum, aut olim nihil aliud fuisse quam Catechesin quandam qua adolescentiæ proximi fidei suæ rationem coram Ecclesia exponebant, Anathema, sit.* 3. *siquis dixerit sanctæ Confirmationis ordinarium Ministrum non esse solum Episcopum sed quemvis simplicem Sacerdotem, Anathema sit.*—— But these Fathers might have left out the *nihil aliud*, when they read our Divines maintaining the use of Exploration, Prayer, Approbation with Imposition of hands also, in this duty. But I hope no Protestants now will disown or cast by that sort of Confirmation, which the Papal Council cursed our Ancestors for maintaining. I confesse this duty was so timely corrupted, that hath given the Papists the greater pretence to Antiquity for their way! They did betimes make such haste to it, as that they annexed it close to Baptism; and they quickly introduced the

the Crossing and Chrism. But from the beginning it was not so.

If any call to us for Scripture proof of the duty of this Confirmation;

1. This Reverend Author hath here given him some.

2. And some I have given in the aforesaid Treatise of Infant-Baptism, pag 120 &c. But we must desire you to distinguish between the *Name*, and the *Thing*.

1. If your question be only of the Name.

1. We will not quarrel about a word, so you will but grant and practise the duty.

2. And yet the name [*Confirmation*] is so fit, and so antient, and so generally used, that we know no reason to lay it by at the groundless cavils of every excepter.

2. If it be the Work it self that you question which part is it?

1. That Infant-covenanting by Parents will serve only for an Infant Church-state and Priviledges, is past all question. Otherwise an Atheist might be saved, or at least have communion with the Church upon his Infant-title. But its past doubt that an infant-title is upon the parents faith (for nothing is required beforehand, but if he be the seed of a believer) and this ceaseth when he comes to age, if he add not the title of the adult, which is personal faith (or profession, *coram Ecclesiâ.*)

2. And if the Adult must have a new title, the Church must have notice of it, before she can admit them to the Communion of the Adult: for we judg not of things that have no manifestation.

3. And the ſolemn perſonal covenanting with God,(or owning the Baptiſmal Covenant)which is this very title, I have in the place forecited proved from Scripture, and it hath been the conſtant practice of the Church.

4. And for the ſolemnization of it by Impoſition of hands, as you have here ſomewhat offered you for it from Scripture, ſo the Church hath conſtantly uſed it, which ſhould not be a contemptible conſideration in our eyes: and if any ſcrupulous brother ſhall yeild to the Duty and refuſe the Ceremony, we ſhall make it no matter for a breach of Communion, but allow him his liberty, as he allows us ours. If any ſay that this is commonly done already, in that our children come to Church, and by degrees make a profeſſion of perſonal faith, and alſo the very reception of the Eucharist it ſelf, is an actual profeſſion.

I anſwer, 1. As to the latter, it is true: But it is a profeſſion connexed with ſuch high priviledges, that a precedent Profeſſion is neceſſary to prove mens title to them As to the former, If the profeſſion he not ſolemn, ſerious, underſtanding, explicite, it will be next to none, and unfit to attain its ends. Some men in avoiding Forms, do deſtroy the Subſtance of duties, and make them meer Tranſitory, Obſcure, Inſignificant acts. And by a diſputing perverſneſſe they would reaſon us down to the very loweſt degree, as the profane would do about the ſubſtance of godlineſs: and becauſe an implicite and hardly-diſcernable Covenant or ſignification of conſent, may prove the truth of our Churches,

Churches, therefore in dayes of Liberty we must go no higher; though experience tells us, that many consent, not as not understanding the thing they should have consented to! God in Nature hath made the tongue to express the mind, and yet some quarrel with us for calling them to this natural expression; and if we aske them an account of their Faith and holiness, or whether they are Christians or Church-members, we are supposed to do them wrong, because we take it not for granted, or discern not their mind by their coming to Church, or some more dumb and uncertain signes, even when we see the common ignorance, ungodliness and loosness of the world, and multitudes maliciously opposing holiness. Sure I am, that the adult in the Apostles daies were called to publick profession of their Faith and Repentance, even at the time of their baptizing, (if baptized at age): and I doubt not but that will prove the continued necessity of such profession of the Adult, though they were baptized in infancy upon another account. The benefits that this Ordinance of Confirmation upon solemn personal profession is like to bring to the Church, are very many and very great.

1. It is like to be a great means to destroy the groundlesse security and false hopes of multitudes of the ungodly: Now they trust to this, that they are Christians and regenerate, because they are baptized and come to Church, with such like grounds; but then they would be brought to see that more is necessary: when their personal conversion, faith, repentance, hope, love are

inquired after, and they understand that an account must be solemnly given of them, or els they shall remain visibly in the rank of the impenitent and unbelievers, or of meer seekers after a Christian faith, and when they see a Visible difference made by a publick Ordinance between Believing Penitent persons and other men, this is like to do much to awaken them to look after a true converted state that they may be Confirmed: And though some will but speak to avoid the shame that follows their abode in an unconfirmed state, that so they may be taken to be Christians, yet I should rejoice that Christianity may have such an advantage, as may entice men generally to desire to seem converted men; for while they are learning how to *seem* so, they may meet with that which may teach them to *be* so; in the mean time discouragements are removed and godliness it self by their profession honoured.

2. It will do very much to satisfie the common scruples of Ministers and Churches about the qualifications of Communicants, and end the differences about it.

3. It may much tend to the agreement of the Presbyterians, Congregationals, Erastians and others about the quality of Church-members, and general admission to the Lords Supper.

4. If it calm not the Anabaptists, yet it will answer their greatest objection; which is, That Adult Baptism layeth a most solemn obligation on men, and without it most are brought to delude themselves by a confidence in their infant-baptism: Whereas we shall shew them that we take a meer Infant-title to be insufficient for the

the Adult as well as they, and that it ceaseth if personal faith be not added: and that we are desirous as well as they that the fullest engagements be laid on the adult; and that so great a work should be publickly and solemnly done, that the obligation may be the greater, and the *transitus* into so desirable a condition, may by the solemnity be made the more observable to all, especially to the careless that are apt without such solemn discrimination to overlook it: And so Confirmation will attain those ends, which they mistakingly think rebaptizing must obtain.

Object. But who be they that you would have Confirmed? the truly converted only, or those that profess so much, or those that profess a common sort of faith.

Answ. I have spoken to this in my Disputations about Right to Sacraments, at large. The case is easie: Sincerity we know not certainly in others: Profession with seeming seriousness and understanding, is undoubtedly the sign by which we must judge of it.

He that Professeth true Faith, Repentance, Love and Resolution for a Holy life, doth professe Regeneration: and no lower profession must serve the turn.

Object. But this will bring up an affected formal shew of *Holiness*, when men are thus tempted to make a profession of it, before the experience of it on their souls do constrain them.

Answ. 1. Some accidental evils will follow the noblest and most necessary duty: but the

good that follows wil incomparably weigh down that evil.

2. And do you think that this formal ſhew of Holineſs is not a better condition, at leaſt as to others, and the proſperity of the Goſpel, then to have men deſpiſers and perſecuters of Holineſſe? When Holineſſe is under a general reputation and owned by all, O what an attractive it is to the minds of the ignorant, and how faire are they for a true converſion! But when it is the common ſcorn, what danger are they in by examples and diſcouragements?

The Church is at the beſt when there are moſt Hypocrites: for when there are moſt Hypocrites, there are alſo moſt true Chriſtians. Hypocrites may be miſerable themſelves, but they may much help the Church when Hereticks, prophane men, and perſecuters much hinder it.

Object. But this Confirmation will grow in time but to a Ceremony: Careleſſe Miniſters will Confirm any body, aud huddle it up as the Biſhops did with the Boyes, Confirming an hundred in half an hour whom they never ſpake a word to, nor ſaw before.

Anſw. All Ordinances will be uſed as the perſons be that uſe them. Bad men will abuſe them; godly ſerious Miniſters will do otherwiſe. And if this ſhould move us to lay them quite by, it may move us alſo to do ſo by Sacraments and other Ordinances, which the careleſs will uſe careleſſely.

Two

Two paſſages in this Book I ſuſpect ſome will ſtumble at;

One is making the Catechumens to be a ſort of Church-Members. But this is eaſily decided.

1. The Catechumeni ſtrictly ſo called that are unbaptized:

Are 1. Some of them true believers, and theſe are therefore Members of the Church as inviſible.

2. Some of them do Profeſſe true Faith and Repentance openly, though the Paſtors have yet delayed their Baptiſm: Theſe are Members of the Viſible Church, as a King not yet Crowned, as a Souldier not yet Liſted, though Verbally Contracted; as married perſons contracted but not ſolemnly married, have their relations: They are incompletely Viſible Members.

3. The ſame perſons when Baptized are Completely Viſible Members.

4. But ſome of the Catechumeni are only yet learning what Chriſtianity is, and do not yet know it, or at leaſt conſent to it, or diſcover this conſent, though they are willing to be inſtructed; And theſe are not Members of the Church, but in the way to it; being under that firſt teaching that makes Diſciples, and not under that ſecond (to obſerve all things commanded) proper to Diſciples.

2. And as for the Catechumens, more largly ſo called, that is, ſuch children as were baptiſed, they are Infant-Church-Members (till they are Adult, and then their Memberſhip ceaſ-

eth

eth, if they add not the Profession of personal Faith.

The other passage is, That (pag.60.) the Confirmed only are made the Object of Excommunication. But undoubtedly the Reverend Author there means not those only that are solemnly confirmed by Imposition of hands; but any that have openly owned their Baptismal Covenant, and have been thereupon admitted into the Communion of the Adult

I conclude with this earnest request to all the godly Ministers of these Nations, that they would take this matter into their serious consideration, whether God do not offer you by the hand of this Reverend Brother the very Key that must let us into Unity and Reformation? and whether it be not for want of the right Key, that we have stood wrangling and groping so long at the door. Pass not this over with a bare reading, but Assemble together, and consult whether this be the way of God or not: If you are unsatisfied, desire the Author to confirm his Doctrine of Confirmation, and answer your Objections. If you see it to be the way, in the Name of God let us be true to God, the Church, the Truth and our selves, and presently all agree upon the practice. If we will not, it will be said by this age and posterity, That it was the idleness, or unfaithfulness, or contentiousness of Ministers, that undid *England*.

But if we will be unanimously up and doing, God will be with us, and we have reason

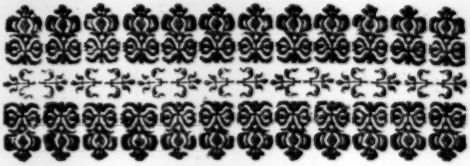
ſon to expect moſt bleſſed effects; and I doubt not but *England* will find cauſe in the fruits of our labours, to praiſe God for the endeavours of this Reverend Author. Theſe are the perſwaſions of

Aug. 21. 1657.

Your unworthy

fellow-ſervant,

RICH. BAXTER.



TO THE *Berean* READERS.

TRuth is ſo pretious a thing, *eſpecially* that which refers to our information, for the better regulating of our affairs to the glory of God, that both it, and the feet of them that bring it ſhould be beautiful in our eys, and welcome to us. Many truths of this concernment, if not of their own nature, *for that of godlineſſe*, as appears by the many controverſies about it, *is without controverſie a great Myſtery*: Yet either by reaſon of our dim-ſightedneſs, being not able to ſee afar off, nor to penetrate into the depth and bottome of them, or by reaſon of the abuſive traditions, and corrupt gloſſes with which for many ages they have been clouded and overcaſt, *both which do exceedingly hinder our underſtanding of them.* I ſay upon theſe and ſuch like accounts, many truths ſeem not to be ſo clear, but that they ſtill need a further clearing.

Among

Among others, such as relate to Church Discipline and order, have for a long time been under debate, *and not without some considerable advantage*, though I humbly conceive we have not attained so far as to be already perfect.

It remains therefore that we would press forward, and not be so passionately fond of our own prepossest conceptions, as not to have the patience to consider what may be offered to us, *especially*, by such as are well-wishers to *Sion*, and desirous to see the Gospel-Temple in its beauty.

If any persons are spirited to search after further Knowledg in these affairs, to dig for it as for hid treasure, and when they have found a vein of golden Ore, to refine and stamp it for us, we should be in readiness to receive the truth in the Love of it, and to pay it the tribute and homage of obedience, for the sake of the God of truth, whose image and superscription it bears.

What great and profitable pains *my much honoured Friend* the Reverend Author of the ensuing Exercitation, hath taken in this one particular presented to consideration, and with what Curiousnesse, without curiosity? with what (*as the Apostle*) Craft, without fraud? with what Pompe, without pride? with what Learning, without ostentation? with what Brevity, without obscurity? *In a Word*, with how sweet a Religious ingenuity, and to what noble ends, he hath laid, managed and finisht this admirable plot, you will best perceive by the view

and

and perusal of it? and though my opinion be of very little signification, yet I cannot forbear to say, That as to the substance and main of the design, I judge it to be of so considerable an importance, that I do not see how it can be neglected without a very great prejudice to Church-Communion; *to say no more.* Haply some may be so nice as to be offended with the name, and dislike *Confirmation* for fear of *Bishoping*, as if that old fashiond-garment had but a peece of new-nam'd cloth put to it, and dreſt up in another mode; if it were so, can no good come out of Nazareth? *Bonus odor veritatis ex re qualibet.*

But if any are under such a fear, I think I may assure them that they are more afraid than hurt, *yea, afraid where no fear is,* as they will quickly find, if they but please to come and see.

As for you *Noble Bereans*, I shall detain you no longer, but to pray you that *according to your wonted gentlenesse and Ingenuity*, you would consider of what is said, and to search the Scriptures to see whether these things are so:

Now the God of truth give us a right understanding of all truth, that we may Know and believe, love and live the truth as it is in and from *Jesus*, who is *the* way, *the* truth, and *the* life. *Vincat veritas*, let truth go on conquering and to conquer; which is the hearty praier of the Authors much obliged, and ambitious to be his and every mans humble Servant in the ser-

ſervice of Chriſt Jeſus our Lord, who died for our Sins, and Roſe again for our Juſtification.

RALPH VENNING.

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Confirmatio Rediviva,

OR,

An EXERCITATION UPON CONFIRMATION.

SEeing that *Confirmation* (the subject of this following discourse) fals and is comprehended under one acception of Imposition of hands; and in that sense, as the words are Synonimous, so is the thing signified by both: the same being called *Confirmation*, from the Effect and end, and *Imposition of hands*, from the Rite and gesture therein used and observed; whence it comes to passe, that in the writings of the Ancients, the same thing is expressed and often to be understood by both these Terms. I think it requisite to premise a few things briefly concerning the Nature and Use, or End of this Ceremony.

Imposition of hands, was *Simplicissimus ritus*, a most Simple rite made use of under both the Old and New Testament, being none other then *gestus orantis vel benedicentis, quo manu imposita persona indicatur pro quâ preces & benedictiones funduntur, ut impetretur gratia.* The gesture of him that prayed or blessed, whereby, the hand being laid on, the person for whom prayers or blessings were poured forth, was pointed out. *Nihil aliud est (inquit Augustin.) nisi oratio super hominem.* It is none other (saith *Augustine*) then prayer over a man. And it is divided by some into these four species, *Curatoriam, Consecratoriam, Confirmatoriam, & Reconsiliatoriam.*

Altar. Damasc.

Rivet. in Gen. exercit. 48. §. ul.

De Baptis. cont. Donatist. lib. 3. cap. 16.

But the several kinds according to the various ends and uses of it, may be collected, and will best appear from those places of Scripture, wherein we find mention to be made of it. And upon enquiry we shall find that it was made use of,

1. In the Old Testament, and that upon sundry occasions:

1. In Benediction, or blessing of persons: So the Patriarch Jacob in blessing the sons of Joseph, laid his hands upon their heads, as *Gen.* 48. 14, 15 *Symbolum erat gratiæ cœlestis, quæ ceu largissimâ manu a deo conferebatur in pios.* It was a sign of cœlestial grace, which, as it were with a most bountiful hand was conferred upon the godly.

Pelarg. in loc.

2. In Consecration and Designation of persons called to holy Functions: So *Num.* 8. 10. *thou shalt bring the Levites before the Lord, and the children*

dren of Israel shall put their hands upon the Levites: They were by this sign to put the charge and service of the Church upon the Levites, and to Consecrate them unto God in their name. So also was Joshua Ordained by Moses to succeed him in his government, as Numb.27.18. *The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him*; together wherewith, probable it is, that he received a greater measure of the Spirit, fitting him for that high office whereunto he was called; as those words do seem to imply, Deut.34.9. *Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him. Majore auctus est Sapientiæ Spiritu, & plus quàm antè animatus; ob intervenientem manuum impositionem, quæ non in ne fuit gratiæ cœlestis σύμβολον.* He was inriched with a larger Spirit of wisdom, and more animated then before, for, or by the intervention of Imposition of hands, which was no empty Symbol of celestial Grace.

Ainsworth in loc.

Pelarg. in loc.

3. In Oblation, or offering up of their sacrifices: Levit.8.14. *He brought the bullock for the sin-offering, and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering*; the like is said of the Levites, Num.8.12. *Professi eo ritu, se peccatis renunciantes, deonerare illa in Christum, factum pro nobis peccatum.* Professing by that rite, that renouncing their sins, they did lay the burden of them upon Christ that was made sin for us, according to that in *Levit.*16.21.

Pelarg. in loc.

4. In bearing Witnesse: as Levit. 24.14. *Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the Congregation stone him*, to signifie the truth of their testimony; using also a kind of Imprecation, that his sin might light upon his head.

Willet. in loc.

2. It was made use of also under the New Testament: and that,

1. In Benediction, or blessing: as Mar. 10.16. *He took the young children up in his arms, put his hands upon them, and blessed them: Ut impositione manuum & precatione ad Deum pro illis, bona reportarent---Deum pro illis precando, gratiam & dona cœlestia in illos contulit.* That by Imposition of hands, and prayer to God for them, they might obtain good things; by praying to God for them, he conferred grace and heavenly gifts upon them.

Cartwright. Harmon.

2. In curing diseases and healing the sick: *Mar. 6.5 and he could do no mighty work there, save that he laid his hands on a few sick folks and healed them*; which is one of the signs promised to follow those that should believe in the name of Christ, Mark. 16.18. *they shall lay their hands on the sick and they shall recover*: And thus accordingly did *Paul* cure of his feaver, the father of *Publius*, Acts 28.8.

3. In ordination or setting persons apart unto Ecclesiastical offices. Thus was *Timothy* Ordained by laying on of the hands of the Presbytery, 1 *Tim.* 4.14. *neglect not the gift that is in thee, which was given thee by prophecy, with the*

the laying on of the hands of the Presbytery. χάρισμα i. e. *Donum, facultatem, munus docendi verbum Dei.* The gift, *i. e.* power, the office of Preaching the word of God, which the Lord was graciously pleased to call him unto, and furnish him for. Thus also the apostle giving him a charge to be careful and circumspect whom he admitted to office, he so expresseth himself, 1 *Tim.* 5.22. *Lay hands suddenly on no man, neither be partaker of other mens sins. Impositio manuum Ordinationem significat, prohibet enim ne quem minùs adhuc probatum nimiâ facilitate admittat.* Imposition of hands signifies Ordination; for he forbids him too easily to admit any one that is not sufficiently proved. So Acts 13.3. *and when they had fasted and prayed, and layd their hands on them, they sent them away.* Unless we understand this place (seeing these were in office before) of their solemn mission about that special work, which the Holy Ghost had designed them unto: *Nam solenne hoc & Ordinarium fuit Judæis, ut quoties aliquem Deo commendarent, manus imponerent.* For this was usual and ordinary among the Jews, that as often as they would commend any one to God, they would lay on hands.

Piscat. & Cornel. lapid in lo.

Calv. in loc.

Cav. in loc.

4. In Confirmation, and prayer for the establishment of such in the faith, as had made a publick confession of the same, for the satifaction of the Church; whereof mention is made, *Heb.* 6.1. which Scripture, that in the judgment of Expositors it containes and intends this thing, we shall come in due place to shew.

5. To all which we may add one case more, where-

wherein after the Apostles times, this rite of Imposition of hands was practised in the Church, *viz.* In the reconciling of penitents, and receiving such into the Church as had been baptized by heriticks. *Ab antiquâ Patrum institutione didicimus, ut quilibet, qui apud heresim in nomine Trinitatis Baptizantur, cum ad sanctam Ecclesiam redeunt, aut unctione Chrysmatis, aut impositione manus, aut solâ professione fidei, ad sinum matris Ecclesiæ revocentur.* We have learned from an ancient Institution of the Fathers, That any one, who in heresie is baptized in the name of the Trinity, when he returns to the holy Church, is recalled into the bosome of the mother the Church, either by the Unction of Chrysme, or by Imposition of hands, or by the only profession of the Faith. The great contest and controversie here-about, that fell out beteen the famous *Cyprian* Bishop of *Carthage* with the African Bishops, and *Stephen* Bishop of *Rome*, and those that joyned with him, is notoriously known. The one, *viz. Cyprian* maintaining that such as were baptized by Hereticks upon their return to the Church, were to be received by Rebaptization; but the other, only by Imposition of hands.

Gregor. Epist. lib. 9. cap. 61.

That which is the subject of this Exercitation, is Imposition of hands in Confirmation: which from the matter, after some while, made use of therein, is by the ancients frequently, if not mostly, cal'd by the name of Unction or Chrysme, wherewith the confirmed were wont to be anointed. But here we are to take notice, that the Unction which they speak of, was two-

fold

fold, which are to be distinguished for the better understanding of them. 1. [a] That which immediately preceded Baptism. 2. That which followed for the most part immediately after Baptism. [b] And of both these, mention is made by *Justine Martyr*; or whoever was the Author of those questions propounded to the Orthodox: *Qui fit (inquit) Quæst.* 137. *ut primùm ungamur oleo, deinde peractis in lavacro momentis illis, unguento postea consignemur?* How is it, saith he, that first we are anointed with oil, then Baptism being performed, we are afterward signed with oil? Somewhat this way seem to sound the words of *Tertullian*; *Caro abluitur, ut anima Emaculetur; caro ungitur, ut anima consecretur; caro signatur, ut anima muniatur; caro manus impositione adumbratur, ut anima Spiritu illuminetur.* Lib. de Resurrect. The body or flesh is washed, that the soul may be cleansed; the body is anointed, that the soul may be consecrated; the body is signed, that the soul may be fenced; the body is shadowed by the Imposition of the hand, that the soul by the Spirit may be inlightned.

[a] And followed Abrenunciation and Exorcism; *Vbi Pontifex tradit hominem sacerdotibus, toto corpore (tanquam athletam) inungendum. Areopagit. de Eccles. hierarch. cap. 2. §. 7.*

[b] And was only the anointing of the fore-head.

Of this Imposition of hands, Confirmation or Unction (for all three names are given to the same thing) that I may speak the more clearly and distinctly, we are to know, That in the Primitive times among those that were of and belonging to the Church, were such as were cald and commonly known by the name of Catechu-

mens, being the lowest rank or classis, and as it were the seed-plot and nursery of the Church. And of these there were two sorts:

1. Such as being heathens and infidels by birth, yet by some means or other began to relish and imbrace the Christian Religion. And let it not seem strange, that I insert these into the number of such as are within the Church, seeing they are in some sort truly so, and were so accounted of; the Church taking cognizance and care of them, yea and making some suitable provision for them as such. Thus that inquisitive Antiquary *Albaspinæus*: *Inter cæteros ritus, quibus olim formabantur Catechumeni, minutis quibusdam Sacramentis utebatur Ecclesia, non solùm ut mysteriorum rudes eucharistiæ Paulatim assuescerent; sed etiam ut vitæ Christianæ semina, quæ in ipsâ auditione animis combiberant, horum Sacramentorum usu foverent. Nam quamvis corporis Christi perfecta illi & omnino formata membra non erant, utcunque tamen ei adhærebant, Christianitatisque Spiritum quodammodò ducere incipiebant.* Among other ceremonies, by which of old the Catechumens were formed, the Church did use certain minute Sacraments, not only by little and little to accustome them to the Eucharist, who were ignorant of those mysteries; but also, that the seeds of Christian life, which by hearing they had drank into their hearts, might be cherished by the use of these Sacraments. For although they were not perfect and altogether formed members of the body of Christ, yet however they did adhere to it, and began after a sort

Observat. lib. 2. cap. 3.

ſort to draw the breath of Chriſtianity. Among those minute Sacraments, I conceive, were their εὐλογιας, or hallowed bread, which was diſtributed to theſe as well as to ſuch as were abſent from the aſſemblies: Thus that excellently learned *Caſaubon*, a man eminently skilful in Antiquity. *Dabantur, inquit, eadem eulogiæ & Catechumenis, qui jus ſumendæ euchariſtiæ non habebant. Itaque hoc erat illis loco Sacramenti: atque adò Sacramentum quoddam hoc illis erat: Ita diſerte appellat Auguſtinus, laxiore videlicet notione, quia precibus ſanctificabatur. Ac propterèa panem illum vocarunt etiam ἀνιδωρον, quoniam locum obtinebat δώρου.* i. e. *Euchariſtiæ.* So alſo our learned Dr. *Field*, Theſe, ſaith he, are in *viſtibulo pietatis*, like children formed and faſhioned in the womb, though not yet brought forth: Theſe are within, as the Apoſtle ſpeaketh, 1 *Cor.* 5.12. though not by that ſolemn outward and Sacramental admiſſion which they do deſire, yet in deſire purpoſe & preparation fitting them unto it. *Rhenanus* therefore calls them *Tirones fidei Chriſtianæ*: and ſaith *Lydius*, *Erant quaſi hoſpites & vicini fidelium.* *Chryſoſtome* ſtiles them brethren. *O quam dulcis, inquit, iſta fratrum caterva convenit? O quàm Suavis dilectiſſimorum cœtus inſpicitur fratres enim vos & ante dolores partus nomina: & ante cognationis affectionem, vocabulo charitatis appello.* Auguſtine alſo writing to Martianus a Chatecumen, gives him the title of *fratrem in Chriſto dilectiſſimum*, a moſt beloved brother in Chriſt. *Gerard* by divers arguments proves them to be believers, and therefore of the

Fruſta panis benedicti.

Exercitat. 16 §. 33.

Of the Church lib. 1. cap. 12.

In Tertul. de pænitent.

In notis. in diſput. Taborit.

Homil. ad Baptizandos, tom. 5

Epiſt. 155

Loc. Theolog. tom. 3. de Eccleſia.

the Church. Yea, some of them laying down their lives for the faith of Christ, were inrolled and counted in the number of Martyrs: Two such came out of the School of *Origen* viz. *Heraclides* and *Heraus* a woman; in whom *Baptismus sanguinis*, served in the stead, and supplyed the want of *Baptismus flaminis*. In a word, these seem to be like one sort of Proselytes among the Jews, to wit, those who were known by the name of *Proselytæ portæ*, the Proselyte or stranger of or within the gate. Strangers they were by birth and religion, but not affection. They were suffered to live among the Jews, being therefore called *incolæ* or *inquilini*, inhabitants; but neither were they circumcised nor conformed themselves to Mosaical Rites and Ordinances, only they were tyed to the obedience of those commandments, which among the Hebrew Doctors go under the name of *Noahs* seven Commandments; *viz.*

Euseb. Hist. lib. 6. cap. 3.

Weems Synagog. l. 1. c. 6. §. 4

Goodwins Moses and Aaron, l. 1. c. 6.

1. To renounce Idols and all idolatrous worship.

2. To worship the true God, under which is Contained the keeping of the Sabbath.

3. To commit no murther.

4. Not to he d filed with fornication or other unclean conjunction.

5. Not to commit theft and robbery.

6. To administer justice, and punish malefactors.

7. Not to eat the flesh with the blood, or a member taken from any beast alive.

These

These though they came not into the Temple, yet were they admitted to the worship of God (entring only into the uttermost Court, called *Atrium gentium*) and the hope of the life to come: *Quicunque* (saith *Maimonides*) *hec septem præcepta exequenda susceperit, ecce is est ex Pijs gentium mundi, habetque partem in sæculo futuro*: Whoever would undertake to observe these seven Præcepts, behold he is of the pious of the Gentiles of the world, and hath hope in the world to come. And these this Ingenious Author, Mr. *Mead* conceives to be meant by the σεβόμενοι Devout, or worshipping Gentiles, so often mentioned in the Acts of the Apostles, who are there sometimes also stiled φοβούμενοι τὸν θεὸν, men fearing God.

Mead. Distrib. in Acts 17.4.

Acts 10.2.& 13.16.

This first sort of Catechumens in order to their admission into the Church, and enjoyment of full membership, proceeded by these Steps or degrees.

Step. 1.

1. They submitted themselves unto teaching and instruction, being Catechized (from whence they had the name of Catechumens) in the Principles of the Doctrine of Christ; a summary whereof is laid down by the Apostle, in *Heb.* 6.1. They had therefore a special Officer in the Church, chosen and appointed unto this work, known by the name of Catechist: and such were those famous men, *Pantænus*, *Clemens* his Scholar, and *Origen* his; the Master and the Scholar thus succeeding one another in the famous and flourishing School of *Alexandria*. They had a place assigned for this work, which therefore was called by the name of Catecume-

Cyprian Epist. 24. Pamel. in Annotat. Rhenan in Tertul. de pudicit.

Bin. concil. tom. 6. concil. Constant. 4.

tecchumenium. To these Catechists they gave diligent ear, duly attending upon their Lectures, wherein they were instructed both in faith and manners; and from hence were they called Audientes, or Auditores by the Latines, as Catechumens by the Greeks, for the same reason.

Lydius in notis ut suprà.

Step. 2.

2. They desired Baptism, having been sufficiently instructed in the Mysteries of the Faith; and from that time they were intituled *Competentes*, because they did joyn together in the request of Baptism: Being usually many of them, because only two solemn dayes or times in the year, were appointed for the administration of this Ordinance unto them, *viz.* Pasche or Easter, and Pentecost, called *dies Baptismatum.*

and the number of these Competentes, *Beza* makes to be the ground of the Apostles Plural expression, *Baptismatum*, not *Baptismi Doctrinæ. Competentes (inquit Augustinus) nihil aliud intelligi possunt nisi simul petentes:* The name imports no other thing then such as ask together. They also then gave in their names, and came under a strict, even a sevenfold examination, least any root of bitternesse should remain in them undiscovered, that so holy things might not be given to dogs. It was therefore decreed in the fourth Council of *Carthage*, cap. 85. *Baptizandi nomen suum dent, & diu sub abstinentiâ vini & carnium, ac manus Impositione, crebrâ examinatione Baptismum percipiant.* Let such as are to be baptized give up their names and after long abstinence

In Heb. 6. 2. So also Primasius dixit Baptismata efferri provarietat accipientium. Serm. 116. Rhenan. in Tertul. de Coron. Milit. Lydius in notis ejusdem. Caran. Epitom.

nence from Wine and Flesh, and imposition of hands, and often examination, let them receive Baptism.

3. These thus prepared and qualified were admitted unto Baptism, by the participation of which Ordinance, they made a further progresse and entrance into the Church; being now no longer in the Porch only, but got over the threshold; not guests and neighbours only, as before, but Denizons, and fellow-Citizens with the Saints, and of the houshold of God; being owned for such, and having their names inrolled among the Servants of Christ. They are now ascended unto that rank known by the name of the *Baptizati*, and *Illuminati*; being before stiled *Baptizandi*, and *Illuminandi*. Now are they *Initiati*, and enjoy greater priviledges then before; this among the rest, that the Mysteries of the Sacraments are more clearly revealed and communicated to them; which were concealed from, or obscurely spoken of before the Catechumens; so that they were ignorant of them. *Interrogemus Catechumenum; manducas carnem Filii hominis, & bibis sanguinem Filii hominis? (inquit Aug.) nescit quid dicimus.* Aske a Catechumen; Dost thou eat the Flesh, & drink the Blood of the Son of man? he knows not what we say. Again, *Nesciunt Catechumeni, quid accipiunt Christiani*, the Catechumens know not what Christians do receive. I could say (saith *Cyril* of *Alexandria*) much more hereof (*viz.* of the Sacrm. of baptism) *Nihil revererur nin Initiatorum aures*, were it not that I fear the ears of thē that are not Initiated. So also

Step. 3.

Ephes. 2. 19.

Baptismus vocatur φωτισμὸς Just. Mart. Videtur Originem ducere ab Heb. 6.4. (ubi Syrus interpres vertit, Baptizar:) quia in Baptismo Initiatus eruitur de potestate tenebrarum Francis. Scorsi notæ in Theophanis Homil. 21. §. 8. Exposit. in Johan tract. 11. Ibid.

Contra Julian lib. 7.

Chry:

In 1 Corinth. 15.29.

Apud Priscos Judæos triplex fuit ratio Divinas literas interpretandi.

1. Dicitur שקטוהא, quod est, ἀκρόασις, auditio, cum Historicum sensum exponimus.

2. Vocatur אגדתא, sive extensio; cum Historicum sententiam mysticâ expositione dilatamus.

3. Est קרחלי, parabolica Caninius in commentar.

Casaub. exercit. 16. §. 43.

Chrysostome: *Cupio sanè (inquit) clarè proferre verba, sed propter non initiatos non audeo: nam hi difficiliorem nobis Interpretationem reddunt; cogunt enim aut non clare dicere nos, aut mysteria vulgare. Dicam tamen, sed quantum fieri potest adumbrare.* Truly (saith he) I desire to speak plainly, but dare not because of the *Non-Initiati*. For these render the Interpretation more difficult to us; for they constrain us either not to speak clearly, or to divulge the mysteries: (*viz.* of Baptism) yet will I speak, but as obscurely as I can. This they did for these three reasons especially.

1. Because of the Sublimity of the things.

2. That there might be stir'd up in them the stronger desires after these things.

3. Fear, least the Divulgation of them, should bring them into contempt.

But now, to the Baptized these things were freely and fully discoursed of and laid open; as appears from such expressions as these often occurring in the Ancients, speaking of these Mysteries; *Norunt Mysteriorum periti, sciunt Initiati, norunt fideles, &c.* Full to this purpose is that passage of *Dionysius Areopagita*; *Doctrina (inquit) de Sacramentis è Scripturis deprompta, solis fidelibus & Initiatis est communicanda.* The Doctrine of the Sacraments drawn out of the Scripture, is to be communicated only to the faithful and Baptized. But though they were advanced thus far, and admitted into the Church,

Initiari est per illuminationem Pachymer. Papaphus. in Areopagit. De Hierarch. Eccles. initio.

Church, as having solemnly given up their names to Christ, yet were they accounted but incompleat Christians, they neither did nor might enjoy all the Priviledges of Church-members, because somewhat requisite hereunto was still wanting, *viz.* Confirmation; which when they once came under, they by it ascended one degree higher, and were ranked among those in the Church who were called by the name of Τέλειοι *perfecti.* *Step.* 4.

There were such as by Imposition of hands (which was the first and at first, the only Ceremony herein made use of) were admitted to the participation of all the priviledges of Church-members, and so became, and were declared to be compleat and perfect Christians. This Ceremony the Ancients speak of and expresse (as hath been said before) by the name of Unction or Chrysme, because the use of anointing with oil or Chysme was crept into this rite, as well as into Baptism, though as a corruption into them both, the Scripture not affording the least warrant for it, though it be pretended: Nor is there mention made of it by any approved Author before *Tertullian.* The Authors of it had an eye, it seems, unto the custome and practice of the Jews, among whom the priests were anointed; in a fond imitation whereof, this anointing was introduced into the Christian Church, as appears from the words of *Tertullian*: *Exinde, inquit egressi de lavacro perungimur benedictâ Unctione de Pristinâ Disciplinâ, quâ ungi oleo de cornu in Sacerdotio solebant.* Next (saith he) coming forth out of the laver

Priscis temporibus Impositione manuum Baptismum Confirmari solebat. Walfrid Strabode reb. Eccles. cap. 26.

Altare Damasc. ex Bedâ.

Lib. de Baptismo.

we are anointed with blessed oil, from an ancient usage, wherein they were wont in the priesthood to be anointed with oil out of a horn. So that *usus illius a consuetudine Israelis absque mandato in Ecclesiam introductus est*: The use hereof from the custome of Israel was without a command brought into the Church. And indeed, *Bellarmines* Arguments and Allegations for it from the Scripture, (for fain he would that it should have some footing there) are both impertinent and frivolous, as any one that will examine them may easily and soon perceive, and hath been made evident by the Nervous *Amesius* (*materia hæc, inquit* (viz. *Unctio*) *est adeò remota a Sacramentis novi Testamenti, ut in toto novo Testamento, nulla fiat ejus mentio.* This matter (*viz.* Unction) is so remote from the Sacraments of the New Testament, that in the whole New Testament there is no mention made of it). And more at large by the learned and laborious *Chamier*.

Muscul. lo. com.

In Bellar. enervit. tom. 3. lib. 3 cap. 2.

Panstrat. de Sacram. l. 4. c. 10.

Now this Imposition of hands, or Uuction, immediately (for the most part) or within a short time following the baptism of the Adult; because by it they became compleat Church-members, intituled unto, and invested with an actual right unto all the priviledges of such; hence is it spoken of by the Ancients as that which perfected baptism, because it perfected the Church state of such as were baptized: in which sense the expression is not only tolerable, but also good and warrantable, though as used and meant by *Belarmine* and his party (affirming, *eam multò majorem gratiam, quàm Baptismum*

De Sacrament. lib. 2. cap. 11.

tismum conferre nec sine hoc ritu perfici Baptismum : That it confers far greater grace then Baptism, neither can Baptism be prefected without this rite. Also, *Sacramentum hoc est Baptismate perfectius : veluti inchoatione rei, ipsius perfectio.* This Sacrament is more perfect then Baptism, as the perfection of a thing then its inchoation) *non tantùm Scripturæ hoc incognitum & contrarium est, sed etiam blasphemum Idololatricum* : this is not only unknown and contrary to the Scripture, but also blasphemous and idolatrous.

Contar. de Sacrament. l. 2. c. 2

Hommius Disput. 46. §. 5.

Concerning this effect of Confirmation; *viz.* That it made the Baptized perfect Christians or compleat Church-members, is evident in the ancients: being for this reason called τοῦ μύρου τελειωτικὴ χρῖσις, *unguenti consummans Unctio*, the perfecting Unction; whereof thus speaks *Albaspinæus*, acquainting us with the judgment of antiquity in general; *Nemo olim perfectus existimabatur Christianus, qui dono Spiritus sancti, confirmatus & donatus non esset.* No man was of old accounted a perfect Christian, who had not been confirmed and indued with the gift of the Holy Ghost. This expression of giving and receiving the holy Ghost, was still continued and made use of, because the Apostles by Imposition of hands did confer the holy Ghost; which, though none after their time did, or could do, yet the confirmed were presumed to receive him, though not in the extraordinary gifts, yet in the confirming grace of it, being earnestly prayed for by the Church. The same Author shews us also, that

Pachymer. paphras. in Dionys. Areopagit. Observat. lib. 1 cap. 25.

this Unction was that especially for which they were accounted worthy of the name of Christian. *Hoc unc, inquit, Sacramento Christiani nomen vel præcipuè meremur, quòd oleo sancto corpus, & Spiritu sancto anima nostra ungatur & perfundatur; ut hac duplici Unctione delineti, uncti & Christi dici possimus.* By this Sacrament alone doe we chiefly obtain the name of Christian, because our bodies are anointed with holy oil, and our souls with the holy Ghost, that by this twofold anointing we might be called Christians or annointed ones. To the same purpose speaks *Cyrill* of *Jerusalem*: *Hujus Sancti Chrysmatis dono accepto, meritò appellamini Christiani; antequam enim hæc gratia vobis donata esset, non eratis propriè digni eo nomine, sed pergentes eò usque progressi estis, ut efficeremini Christiani.* i. e. The gift of this holy Chrysme being received, you are deservedly called Christians: —— For before this grace was vouchsafed you, you were not properly worthy of that name, but going on, ye have proceeded so far as to be made Christians. So that till this were done, something was thought wanting to the complement of a Christian. Again, *nunc apud nos, inquit Cyprianus, qui in Ecclesiâ Baptizantur, præpositis Ecclesiæ offeruntur, ut per nostram orationem ac manus impositionem Spiritum sanctum consequantur, & signaculo dominico consummentur.* To this day with us, saith *Cyprian*, such as are baptized in the Church, are offered to the overseers of the Church, that by our prayer and Imposition of hands they may receive the holy Ghost, and be

Ibid.

Cateches. Mystagog. 3.

Epist. 73. 8.

be consummate by the Lords seal. Also the same Father in another place to the same purpose; *Tum demum plenè sanctificari & esse Filii Dei possunt, si Sacramento utroque nascantur*, then at length are persons fully sanctified, and may be the sons of God, if they be born of both the sacraments; meaning Baptism and Unction, or Imposition of hands; which latter he calls a Sacrament in a larger sense, being taken *pro ritu Sacro*, for a Sacred rite: or because usually it was conjunct with Baptism. And thus is the same Author to be understood, where he speaks of the necessity of Confirmation: *Ungi quoque, inquit, necesse est eum, qui baptizatus sit, ut accepto Chrysmate, esse Unctus Dei* (i. e. *perfectè Christianus*) *& habere in se gratiam Christi possit.* It is also necessary (saith he) for him that is baptized, to be anointed, that the Chrysme being received, he may be the anointed of God, (*i. e.* perfectly a Christian) and have in him the grace of Christ. For so *Petrus de Aliaco* shews his meaning to be: *Adulto est necessaria, sic quòd non contemnat, alias non est plenus Christianus.* Its necessary for the adult, so far that he contemn it not, otherwise he is not a full Christian. Which is also the sence of that canon of the Council of *Laodicea*: *Oportet Baptizatos post Baptismum percipere Chrysma cœleste, & regni Christi fieri seu invenivi participes.* The baptized ought after Baptism to receive the heavenly Chrysme, and be made partakers of the Kingdom of Christ. And of those wordsof *Hierom, Christianum nomen, regni quoque & principatus Dei honorem in perceptione*

Epist. 72. Sec. 1.

Rivet. controver. tom. 2. p. 56

Signa cum ad res Divinas pertinent, Sacramenta appellantur. Aug.

Epist. 70. Sec. 3.

Altenstaig. in Vocabular.

In Tiren. 2. *matis sive per Sancti Chrysmatis Unctionem* (viz. *inchoativè* by the one, and *perfectivè* by the other *quoad Ecclesiam*) *suscepimus & habuimus:* In Constitut. *Aliter* (*inquit Clemens Romanus*) *perfectus Christianus esse nequaquam poterit, sedere inter perfectus.* Otherwise a person cannot be a perfect Christian, nor sit among those that are perfect. And being thus interpreted, that passage of *Albaspinæus* may be passable, wherein purgation of the soul from the filth of sin (*viz. Sacramentaliter*) is ascribed to Baptism, and ornation or the beautifying thereof with grace, unto confirmation: *Quemadmodum* (*inquit*) Observat. lib. 1. cap. 25. *Baptismi aquis traduces & originales noxe detergunturi; ita pretioso Spiritus sancti oleo & unguento, animæ, quæ in Baptismo emersit detersa & candida, cœlestibus donis variisque beneficiis vestitur & ornatur*: In this construction, it will not be so injurious to baptism (wherein Christ is put on in both respects, as *Rom* 6) as otherwise it would be; if we understand the latter of the augmentation of grace, or confirmation therein; and also of their being invested with all the priviledges of Church-members who are confirmed.

And that by Perfection is meant no other ther, then their right to, and enjoyment of those priviledges, especially the Lords Supper, will appear from the following passages (to which many more of the like nature, if need were, might be added). The mystery of Chrysme, De Eccles. Hierarch. cap. 14. (saith *Dionysius Areopagita*, or the book bearing his name) *est Eucharistiæ co-ordinatum, & di-* Et τελείωσις. *citur* τελετὴ, *quòd reipsâ consecret & consummet.*

met. Againe, *Post Unctionem confirmationis, eum qui initiatus est* (i. e. *Baptizatus*) *Pontifex ad Sanctissimam Eucharistiam vocat, & Mysteriorum perficiendi vim habentium, communionem illi tradit.* After the Unction of Confirmation, the Bishop calls him that is baptized unto the holy Eucharist, and delivers to him the communion of those mysteries that have the force of perfection. Hence *Corderius* in his Annotations upon him, reckoning up the twelve Ceremonies observed about Baptism, makes these the two last of them; *viz.* the anointing with Chrysme, and (as the consequent thereof) that thereby the Bishop did declare the person anointed or confirmed to be capable of the Eucharist; and then were they held compleat. Clear and full for this, are those words of *Albaspinæus* in his Notes upon the Canons of the Council of *Eliberis.* *Confirmatio* (*inquit*) *extremam quasi manum perfectioni addere videbatur; quâ quis Christiani nominis & Eucharistiæ sumptione dignus putaretur. Qui igitur non esset confirmatus, Eucharistiâ non donabatur; quam qui nondum esset assecultus, nequa sanctus, neque justus, aut fidelis nominabatur; quòd Eucharistia extremus esset actus formaque Christiani hominis.* Confirmation (saith he) seemed to give as it were the last stroke to perfection, and to lay on the top-stone, by which a person was accounted worthy the name of Christian, and the participation of the Eucharist. He therefore that was not Confirmed, was not entituled or admitted to the Eucharist; which who so had not as yet attained, was

Ibidem cap. 2. Contempl. 3 Sect. 8.

Can. 77. Et tanquam fastigium imponere.

was ſtiled neither Holy, nor Juſt, or faithful; becauſe the Eucharift was the laſt or utmoſt act and form of a Chriſtian man. So alſo did the *Waldenſes* account of it. *Confirmatione protinùs data plena authoritas & jus corpori Chriſti & ſanguini cum omnibus fidelibus Communicandi.* By confirmation is forthwith given full authority and right of communicating in the body and blood of Chriſt with all the faithful. Well then might they be eſteemed imperfect, that were not inveſted with this priviledg.

Apolog.cap.de Baptiſmo.

After this manner, ſuch as had imbraced the Goſpel, and after profeſſion of their Faith had been baptized, were completed and perfected by Confirmation: Wherein by prayer, with Impoſition of hands (to which was added in proceſſe of time, anointing with Oil or Chryſm) the Lord was earneſtly calld upon by the Church for increaſe of grace, and their eſtabliſhment in the faith which they had profeſſed; And they declared to be ſuch as had a right unto and were capable of the Lords Supper, the higheſt myſtery of Chriſtianity, to the participation whereof, none were admitted, but only ſuch as were judged meet for it; *viz. eos, qui multò anteà morum & probitatis ſuæ ſpecimen exhibuiſſent, quique ſe ita fidos probaſſent, ut tutò eis myſteria divulgari poſſent*: Thoſe, who ſome good while before had given proof of their manners and godlineſs, and who had approved themſelves ſo faithful that the myſteries might ſafely be divulged to them.

Albaſp.obſer.li. 1. cap.25.

Step.5. And now are they advanced to the higheſt Claſſis or rank within the Church, being in the

the number of these who were called *Fideles*, or faithful; who were such as had been admitted to, and actually partakers of the Lords Supper; for so that diligent searcher into Antiquity, *Albaspinæus: Ii solùm (inquit) censebantur & appellabantur Fideles, non qui Baptizati aut confirmati, sed qui duobus istis Sacramentis muniti, insuper Eucharistiæ Sacris donarentur & participassent.* Those only (saith he) were accounted and called faithful, not who were baptized or Confirmed only, but who being prepared by these two Sacraments, over and above, were entituled unto, and had been partakers of the holy Eucharist. Hence as baptism was termed μύησις, or Initiation; and Confirmation τελείωσις, or perfection: So was the Eucharist, ἱερότελεστικωτάτη μυστηρίων, the most perfecting of all the holy mysteries, and τελεστῶν, τελεστὴ that which perfected all the rest: Also ἐποπτεία, or ἐποπτεία, *Sacrorum omnium plena participatio*, the plenary participation of all the sacred mysteries. For For to be *epopta, valet cognitione rerum Divinarum & Sacramentorum perceptione esse perfectum: Nihil enim ulterius fuit.* Imports thus much, to be perfect through the knowledg of divine things, and the participation of the Sacram nts. Thus the excellently learned *Casaubon.*

Ibidem.

Baptismus & Confirmatio per Eucharistiam proficiunter. Non enim illa perfectè tradita censebantur, nisi accesserit Eucharistia, quasi cæterorum consummatio. Casaub. exercitat. 16. §. 30. Eucharistia per excellentiam dicitur communio, quia hunc modum Christus instituit longè efficacissimum, perficiendæ unionis quam arctissimæ interesse & membra sua. Ibid. Item, Eucharistia est perfectio, quia conjunctioni nostræ cum Christo veluti colophonem imponit. Ibid. §. 48. ἐπόπτεια sacrorum maximorum contemplatio.

Heinsius in Annotat. in Clemen. Alex. Exercitat. 16 Sect. 43.

The second sort of Catechumens (and they are the only sort to be found now amongst us) were

were the children of believers. *Duo erant Catechumenorum ordines, (inquit Calvinus)* viz. *extranei & liberi fidelium*; there were two sorts of Catechumens (saith *Calvin*) viz strangers, or such as were heathen by birth, and the children of believers; and both these were under the charge of the Catechists: *Qui Christianæ pietatis præcepta aut pueris aut adultis ethnicis tradiderunt.* Whose office it was to deliver the precepts of Christian piety, either to the children (*viz.* of believers) or adult Ethnicks: which children had in their infancy been baptized, because born of parents within the visible Church, and actually members of it; to whom belongs this great and gracious priviledge, to have their seed as well as themselves to be accounted within the covenant, holy in opposition to common or unclean, and such as God owns for his; for which cause they are stiled a holy seed, yea, a seed of God.

In Heb.6. 2

Cent.Magd.3 cap.7. de Scholis.

1 Cor.7.14
Ezra 9. 2
Mal.3.15

These being grown up to years of discretion, were also to come under the rite of Confirmation, before they could be admitted unto the Lords Supper, or full membership, and therefore (as the former) were Christians and Church-members in compleat, not injoying other priviledges. They were as the nursery of the Church, carefully to be trained up in the knowledge of the principles of Religion, respecting both faith and manners: and this not only by their parents, but afterward together with the the other Catechumens, by the Catechists: *Sedebant (inquit Rivetus) inter Catechumenos*: They sate (saith *Rivet*) among the Catechumens:

Gratia corporis Christi, illis solis danda est qui jam per baptismum facti sunt filii Dei & per manus impositionem. Chrysostom aut author imperfect operis, in Mat.homil.17. Contr.tom.2.

mens: and that so long, *donec ritè fidei mysteriis instituti poterant fidei confessionem coram Episcopo ac populo edere*, till being well instructed in the mysteries of the Faith, they were able to make confession thereof before the Bishop and the people. So that they were at the time of their being Competentees in reference to the Lords Supper (as the former sort of Catechumens in reference to Baptism) to give the Church an account of their Faith and manner of life (which was inquired into) to their satisfaction in both; and so, (and not else) were by confirmation to be owned and received as full members of the Church, and to enjoy all the priviledges of such, particularly as the chief (as among the Jews *præcipuus honos Paschæ habitus est*, the Passeover was chiefly had in honour) admission unto the Lords Table. And 'tis both requisite and rational that so it should be: For

Calvin. Instit. l. 4. c. 19. Sec. 4.

Sigon. de re-pub heb. l. 3. c. 9

1. Whereas, in their infancy and minority they were considered in, and as parts of their parents, and so by vertue of their parents membership injoyed the Ordinance of Baptism, and that regularly, according to the word. So being grown up to maturity and ripenesse of years, they are now to be looked upon, and considered in themselves, and no longer as in their parents, in reference to the injoyment of any further Church-priviledge; and therefore as being in a capacity so to do, they ought now to take hold of the Covenant for themselves, they are to render a personal account of their Faith, and to give their consent to the terms of the Covenant,

nant, that so they may be admitted into the fellowship of the Church, as persons distinct and upon their own account.

2. In their receiving the Ordinance of Baptism; they were meerly passive (nor is activity a necessary qualification of the subject, requisite in all persons to be admitted thereunto, but only in *(subjecto capaci)* the membership of their parents, and their bringing and offering them up unto the Lord, being sufficient to their enjoyment of it. But now, as to their admission to the Lords Supper, and the intituling of them to all other priviledges of full members, necessary it is that they be active, because to the right receiving and improvement of them, personal Faith and other graces must be exercised. That therefore the Church may be satisfied concerning their meetness for such a state, and particularly for the Participation of the Lords Supper; needful it is that they come under examination, and make some such declaration of the work of God upon them, as may be a sufficient ground to the Church for their proceeding, in the admission of them to the actual enjoyment of that and all other priviledges, as full members; which is the thing that is done in Confirmation.

And as this is a Laudable and necessary course to be taken for the right admission of persons unto full membership; so doth it appear to have been the practice of the Church of Christ in all ages (though corruptions have invaded this as well as other usages, yea so overgrown it, as to the true Primitive Notion, Nature and

End,

End, or Use of it, it hath lain hid, and been unknown for many Centuries of years together) and to have some probable ground in the Scripture, both which I shall endeavour in some measure to make good.

1. A probable ground hereof in the Scripture we have, in Heb.6.2. *of the Doctrine of Baptisms, and laying on of hands*: Where this is made one of the Principles of the Doctrine of Christ; *viz.* The Doctrine of laying on of hands. Where first, its place is to be observed; *viz.* next after Baptism; being as it were an Appendix thereof, for the most part immediately following it in such adult as were baptized, and the next priviledge of the Church that such did enjoy, as had been baptized in infancy.

2. I find it by the best Interpreters usually understood of one or more of three particulars, that Imposition of hands had relation unto.

1. Of the Extraordinary gifts of the Holy Ghost, which were conferred at first upon many new converts, by the laying on of the hands of the Apostles: whereof mention is made in the book of the Acts. Act.8.17, &c.

2. Of the Officers of the Church, who were Ordained and set apart unto their offices by prayer and Imposition of hands. Thus *Pareus*, *Initiatis erat doctrina de donis Spiritualibus & Ministerio Ecclesiæ.* It was an Initial Doctrine concerning Spiritual gifts and the ministry of the Church. *Per Impositionem manuum (inquit Amesius) ministerium totum intelligitur:* By Imposition of hands is meant the whole Ministry. In Heb.6.1 In Bell. Enerv.

3. Of

3. Of the Confirmation of ſuch as had been baptized, who before the Church made a profeſſion of their Faith; the adult before Baptiſm, the infant baptized before Confirmation. So *Piſcator* underſtands thoſe words, of the time when thoſe other named Fundamentals were publickly profeſſed; *viz.* at baptiſm, by ſuch as were baptized, being adult; and at their Confirmation, by ſuch as had been baptized in their infancy. *Paræus* alſo mentions this, as by ſome thought to be the meaning of this place. *Beza* conceives theſe words to contain in them the heads of the Catechiſm which was wont to be delivered and taught unto thoſe that were to be Baptized or Confirmed. *Impoſitio manuum (inquit Rivetus) cujus mentio fit.* Heb.6.2. *Referenda eſt ad ſolennem Baptizatorum benedictionem, quæ a paſtoribus ſolebat fieri, eos in Chriſtianiſmi vocatione confirmantibus.* Impoſition of hands, whereof mention is made, *Heb.*6.2. is to be referred unto the ſolemn benediction of the baptized, which was uſed to be performed by the Paſtours, confirming them in the calling of Chriſtianity. So alſo the Doctors of *Leyden. Referter impoſitio manuum,* Heb.6.2. *ad curam illam Eccleſiæ priſcæ, quâ pueri eruditi in Doctrinâ Catecheticâ, priuſquam admitterentur ad cœnæ participationem, Eceleſiæ ſiſtebantur, de fide ſuâ reſponſuri; & precibus deo commendabantur, adjecto ritu manuum impoſitionis, qui geſtus erat orantium & benedicentium,* Impoſition of hands, ſpoken of, *Heb.*6.2. is referr'd unto that care of the ancient Church, whereby children that were

In loc.

In Cont.tom.2

In Synop.diſp. 47.

were instructed in the Doctrine of Catechism, before they were admitted to the Participation of the Lords Supper, were presented to the Church, to give an account of their Faith, and were by Prayer commended unto God, to which was added the rite of Imposition of hands, being the gesture of such as Pray and Bless. *Anselme* thus expounds it: *Impositionis manuum, nempe, Episcoporum in Confirmatione neophytorum.* Of Imposition of hands; to wit, of the Bishops in the Confirmation of young converts. *Calvin* also gives this only as the chief thing intended by the Apostle in this place; from whence he draws this remarkable inference, wherein he plainly declares his apprehensions concerning the Original and Antiquity of this Practise in the Church of Christ. *Hic unus locus (inquit) abunde testatur, hujus ceremoniæ Originem fluxisse ab Apostolis; quæ tamen posteà in superstitionem versa fuit; ut mundus semper ferè ab optimis institutis ad corruptelas degenerat——— quam ob rem hodiè retinenda pura institutio est, Superstitio autem corrigenda.* This one Place (saith he) doth abundantly testifie that the Original of this Ceremony did flow from the Apostles, which yet afterward was turned into a Superstition: as the world almost alwayes doth from the best Institutions degenerate into corruptions——— Wherefore to this day the Pure Institution ought to be retained, but the Superstition to be corrected. Here then we see, that in the Judgement of this excellent and incomparable man, Imposition of hands for the Confirmation of

In loc.

such

ſuch as had been baptized, is of no leſſe then Apoſtolical Inſtitution, and of no later date, which ought ſtill to be practiſed in the Churches of Chriſt. To which add *Hyperius*, *qui intelligit*, Heb.6.2. *de impoſitione manuum, quæ fiebat & in Confirmatione eorum qui jam erant Baptizati, & rectè inſtituti, ut acciperent Spiritum ſanctum, & de Ordinatione.* He underſtands *Heb.* 6. 2. of Impoſition of hands, which was made uſe of, both in the Confirmation of thoſe that had been baptized and rightly inſtructed, that they might receive the Holy Ghoſt. And of Ordination, *Illyricus* alſo, in *Heb.*6.2. *Credo, inquit, etiam ſic eſſe in Primitivâ Eccleſiâ, tyrones ex Catechumenis transferre inter maturiores auditores, ut jam eis fas eſſet communicare tanquam dijudicatis & probatis.* I believe, ſaith he, that ſo it was in the Primitive Church, to transfer young ones from the Catechumens among the more mature Auditors; that now it might be lawful for them to Communicate, as having been tryed and approved. I ſhall cloſe the poſitions of this Text, with that of the learned and godly Mr. *Deering*, in his Lectures upon part of this Epiſtle: which is full to our purpoſe. Impoſition of hands, ſaith he, was a ſolemn Ceremony uſed with Prayer, in which it was declared; that the parties were accepted of God into his Church, according to the faith of Chriſt, which they then profeſſed ——. This which this day ought to be practiſed as a thing very profitable in the Church of God, is miſerably defaced by the Papiſts; for where it was in the Church of God an uſe, that Chriſtian

ſtian children ſhould be taught the Principles of Faith, which when they had well learned then in the open Congregation, with prayer and laying on of hands on their heads, they were declared to be received as partakers of the graces and Sacraments of the Church, &c.

By theſe, and other Expoſitors that might be added, is this place of Scripture underſtood in part at leaſt of Impoſition of hands in Confirmation; which therefore, in their apprehenſions is warranted by it, as a Doctrine fundamental that ought to be known by all (unleſſe it be underſtood of the time when the Fundamentals there mentioned, were to be profeſſed) and a thing practiſed by, and taking its riſe from the very Apoſtles themſelves.

2. It was accordingly received by the Church and continued in the following ages, though by degrees it came to be corrupted, and much changed from its Primitive uſe and end. *Caſſander* a moſt learned man, (even to admiration, ſaith our Montacute) ſo far skild and verſed in the Ancients, that he is blamed for having been two great an admirer of them, which hindred his progreſs in the knowledge and defence of the truth: He ſpeaking of Confirmation, aſſerts it, *Semper in Eccleſiâ religioſiſſimè obſervatam fuiſſe*: To have been alwayes moſt religiouſly obſerved in the Church. The Centuriſts alſo ſhew it to have been in uſe in all the ſucceding ages after the Apoſtles times, and do ſtill refer it unto, (as its proper place) and handle it in the chapter of the rites of baptiſm, becauſe it was uſually joyned with the Adminiſtration

In Præfat. ad apparat.
Lydius in not. in Diſput. Tab.
In Conſultat.

ſtration of that Sacrament to the Adult. Peruſe that head in the ſeveral Centuries, being for the moſt part the ſixth chapter. Probable it is, from hence, if not more, that it was derived from the Apoſtles, and had them for the Authors and Inſtitutors of it, according to that rule of *Auguſtine*, which more then once he makes uſe of againſt the Donatiſts. *Quod univerſa tenet Eccleſia, nec concilius inſtitutum, ſed ſemper retentum eſt*, (he pleads in the behalf of Infant-baptiſm) *non niſi authoritate Apoſtolicâ traditum rectiſſimè creditur.* That which the Univerſal Church holds, neither was inſtituted by Councils, but was alwayes retained; that is, moſt rightly believed to have been delivered by no other, then Apoſtolical authority.

De Baptiſm. contra Donatiſt lib.2. c.7. & l.4.c.24.

3. The Fathers frequently make mention of it, as a thing commonly known and practiſed in the Churches of Chriſt; but in ſpeaking hereof, they give it moſtly the name of Unction or Chryſme, which betimes (it ſeems) became, though corruptly, an addition both to Baptiſm and Confirmation.

And here I might aſcend almoſt as high as the Apoſtles times, if I judged the writings that go under the name of *Dyoniſius Areopagita, Clemens Romanus*, and the pretended *Juſtine Martyr in quæſt. ad orthodoxos* (of whom enough before) to be genuine. But that they are but counterfeits as to the name they bear, hath been ſufficiently evidenced by many learned men. Though yet that they are ancient it cannot be denyed; and for the firſt of them, he is dignified by

Scultet. in Medul. Rivet crit. ſac. coci cenſur. patr.

Perkins in preparat. ad demonſt. problem.

by Mr. *Mead*, with the Title of the Ancient and high soring (though counterfeit) *Dionysius*: And stiled by the learned *Casaubon*, *Scriptor sanè antiquissimus & eligantissimus: sed quem, illum esse de quo habetur mentio in Actis, soli in hac luce literarum, imperiti, & cum græcæ linguæ tum Antiquitatis Ecclesiasticæ penitùs rudes, audent affirmare.* I shall not repeat the forementioned passages out of *Tertullian* and *Cyprian* (whose worthy monuments may not unfitly be called, *Sacra Ecclesiasticæ Antiquitatis scrinian*) refer the Reader to the places where they have been already produced. To which add, *Ambrose*, who having before spoken of Baptism, proceeds to Confirmation: Thus; *Accipis, inquit, Mysterium*, i. e. *Unguentum suprà caput. Quare suprà caput? Quia sensus sapientis in capite ejus. Salomon ait, friget sapientia sine gratiâ. Sed ubi gratia acceperat sapientiam, tunc opus ejus incipit esse perfectum.* And not much after: *Sequitur spirituale signaculum* (Cyprian calls it *signaculum dominicum*, Epist. 73. as hath been said) *quia post fontem superest, ut perfectio fiat: Quando ad invocationem Sacerdotis, Spiritus sanctus infunditur.* The spiritual Seal follows, because it remains after Baptism; when at the invocation of the Priest, the Holy Spirit is infused. *Hierom* declares this to have been the practise of the Church: *Ut ad eos qui longè in minoribus urbibus per Presbyteros & Diaconos baptizati sunt, Episcopus ad invocationem Spiritus sancti manus impositurus excurrat.* That unto those who afar off in the lesser Cities were baptized

Distrib. 10 Zac. 4. 10.
Exercit. 16. § 43.
De Sacrament. l. 3. c. 1.
Cap. 2.
Advers. Eucise. tom. 2.

tized by the Presbyters and Deacons, the Bishops should go forth laying his hands upon them at the invocation of the Holy Ghost. The reason of the Bishops going forth might be this; Baptism being usually administred but twice a year; *viz.* at Pasche and Pentecost, (understand it of the unbaptized catechumens; for I suppose they delayed not the baptizing of the infants of believers, as may be gathered from *Cyprians* Epistle unto *Ridus*) and that in the more eminent Cities and places, where the Bishop did reside; (where, and what time they were, if adult, confirmed also) in some cases, as of dangerous sicknesse, &c. (which was the case of those called Clinici, so named, because being apprehended to be nigh unto death, they were baptized in their beds) they might and did dispense both with the time and place for their baptism; and the Bishop afterward go out and confirm them in the villages where they lay, that they might not depart out of this life, without the benefit of this Ceremony. And so much the following words of *Hierom* seem to intimate. *Alioqui, &c. lugendi sunt, qui in viculis aut in castellis, aut in remotioribus locis baptizati, ante dormierunt, quàm ab Episcopo invisererent.* Otherwise, they are lamented, who being baptized in villages, or in castles, or in more remote places, dyed before they could be visited by the Bishop. And in this interpretation of *Hierom*, I afterward found both *Chemnitius* and *Didoclavius* to agree with me. I shall conclude the testimonies of the ancients with that of *Augustine* (that I needlessely heap not up in-

Epist. 59.

Cyprian Epist. 26. §. 10. *Baron* ad an. 258. §. 22. *Lydius* in notis in disput. Tab.

Peres. de tradit. part. 3.

Loc. supra citat. Examen. concil trident. & Altar Damasc.

instances in this kind) *In hoc unguento* (viz. that mentioned Ps. 133.2.) *Sacramentum Chrysmatis vult interpretari; quod quidem in genere visibilium signaculorum, sacro sanctum est, sicut ipse Baptismus.* By this ointment he would understand the Sacrament of Chrysme, which indeed is holy in the rank of visible Seals, as baptism it self. *Ita vocat* (inquit Rivetus) *& sanctum dicit, ut baptismum, quia ipsi erat annexum, non quòd existimaret Chrysma Baptismo æquandum esse.* He so calls it, and saith, that its holy as Baptisme, because it was annexed to it, not that he thought that Chrysme was to be equal'd with Baptism.

Contra lit. Petilia. l. 2. c. 104

Contro. tom. 2

4. The Decrees and Ca nons of divers Councils, do also evidently declare, Confirmation to have been an ancient and general practice in the Churches of Christ. I shall content my self with the mention only of two, which both preceded the first and most famous general Council of *Nice*. In the Council of *Laodicea* in *Phrigia Pacatiana* held under *Sylvester* the first of that name, Bishop of *Rome* (*antiquâ nobilitate celeberrimum, & græcorum atque latinorum, scriptis celebri memoriæ commendatum, medio tempore inter Neo cæsariensem & Nicænam universalem celebratum*) in the 48. Canon it was thus decreed. *Oportet Baptizatos post baptismum sacratissimum Chrysma percipere, & cælestis regni participes fieri.* The baptized ought after baptism to receive the most sacred Chrysm, and be made partakers of the heavenly kingdom. Or as another renders the Greek, thus, *quòd oportet eos qui baptizantur, post lavacrum*

Bin. in notis in Concil. Laodic.

Baron. an. 319.

Caranz. Epit.

Bin. in Concil.

chrysma Ecclesiæ accipere, & regni Christi participes inveniri. Also in the Council of *Eliberis* in *Spaine*: held *anno* 305. in two several Canons order is taken about Confirmation, as can. 38. thus: *Peregrè navigantes, aut si Ecclesia in proximo non fuerit, posse fidelem (qui lavacrum suum integrum habet, nec sit bigamus) baptizare in necessitate infirmitatis positum, catechumenum, ita ut, si supervixerit, ad Episcopum eum perducat, ut per manus Impositionem perfici possit.* Or, *ut per manus impositionem perficere possit.* Such as sayl into strange countries; or, if a Church be not neer at hand, a believer (if he have his baptism intire, and have not two wives) may baptize a Catechumen in case of necessity through sicknesse; but so, that if he recover, he bring him to the Bishop, that he may be perfected by imposition of hands. Again: *Si quis diaconus regens plebem, sine Presbytero vel Episcopo aliquos baptizaverit, Episcopus eos per benedictionem (intelligitur benedictio de sacramento confirmationis) perficere debebit. Quòd si autem de sæculo recesserit, sub fide quâ quis crediderit, poterit esse justus.* If any Deacon, governing the people, shall without a Presbyter or Bishop baptize any, the Bishop ought by blessing to perfect them (which blessing is meant of the Sacrament of Confirmation.) Now if such a one shall before, depart out of this world, under or by the faith wherewith he believed, he may be just: the meaning of which latter clause (saith *Albaspinæus*) is this: *Si quis evivis recesserit, nondum confirmatus*, is *tamem inter sanctos recen-*

Bin. in Concil.

See here the meaning of *Hicroms* Excarrat Episcopus: ut supra.

Can. 77.

Bin. in notis.

Observat. lib. 1. cap. 25.

censeri potuisset. If any one departed out of this life before he was Confirmed, yet might he be numbred among the Saints.

5. This Doctrine and the practice of it, was received by the *Waldenses* as an Apostolical institution, who retained Confirmation for the substance of it, but removed the superstitious adhering to it; as appears from their apologies and several confessions of their faith, which through the clamours and importunate accusations of their adversaries, they were even forced to publish for their own vindication. In their short confession which they sent and exhibited unto *Vladislaus* King of *Hungary*, *an.* 1504. They thus speak of Confirmation: *Fide ex divinis scripturis sumptâ profitemur, temporibus Apostolorum istum observatum fuisse; quicunque in pubescentiæ annis promissa donorum Spiritus sancti non acceperunt, hujusmodi per orationem manusque Impositionem in fidei confirmationem suscipiebant. Eadem quodque de Infantibus sentimus; quicunque baptizatus ad veram accesserit fidem——talis ad Episcopum aut sacerdotem duci statuique debet; qui interrogatus de fidei veritatibus, præceptisque divinis simul que voluntate bonâ, intentione stabili, ac veritatis operibus, illa omnia sic se habere fatendo testabitur; talis confirmandus est, in spe veritatis consecutæ: Denique orationibus Ecclesiarum juvandus est, quatenùs ei incrementum munerum Spiritus sancti ad stabilitatem militiamque fidei accedat. Manus postremò impositione ad firmanda promissa dei veritatisque habitâ, in virtute nominis. Patris & Verbi ejus,*

Joachim. Camerar. in Narrat. hostor. c. 6.

Ibid.

Profess. fidei Waldens. cap. de informat.

ejus, Flatus quoque almi Ecclesiæ societur. We do professe with a faith taken out of the divine Scriptures, that this was observed in the times of the Apostles: Whosoever being come to ripeness of years, received not the promise of the gifts of the Holy Ghost, such they did receive for the confirmation of their faith, by prayer and imposition of hands. We think the same also of infants, whosoever being baptized shall come to true faith, such a one ought to be brought and presented to the Bishop or Minister, who being questioned concerning the truths of faith, and Divine precepts, as also of his good will, stable intention, and works of truth, confessing, shall testifie that all those things are so; such a one is to be confirmed in the hope of the truth he hath attained: Moreover, he is to be holpen by the prayers of the Churches, that he may have increases of the gifts of the Holy Ghost, to the Establishment and Warfare of the Faith.

Lastly, by Imposition of hands for the confirming of the promises of God and the truth, in the power of the name of the father, and of his word, also of the holy Spirit, let him be joyned to the Church; *viz.* of the Adult, as a compleat member. After this manner among them, we see, that such as having been baptized in their infancy, did afterward being grown up, believe, and make profession of their faith, were by imposition of hands joyned to the Church as compleat members. And with how much caution they did proceed in the admission of such as offered themselves to full member-

ship

ſhip and communion; *viz.* after the manifeſtation of their earneſt deſire thereof, the grounds of which deſire were carefully inquired into (as was the manner of the Jews in receiving a Proſelyte) alſo after very ſtrict examination, and an account given, both of their knowledge in the chief doctrines of Chriſtianity, and of their converſation and manner of life; and laſtly, after a ſerious and ſolemn proteſtation made of their purpoſe of perſeverance in both, is very notably and at large (too large here to tranſcribe) ſet down in their Apology following the Profeſſion of their Faith. Apolog. Walde. part 3. pag. 177. &c.

Yet once more they fully declare themſelves concerning this thing: their words are worthy the recital; which are theſe: *Itaque* (ſpeaking of children that had been baptized) *cum ad annos diſcretionis pervenerint, & rationem fidei ſuæ jam intellexerint, ac Chriſtum jam ſeriò adamare cæperint: Ducimus ad eorum profeſſionem quæcunque parentum ſive compatrum opârâ, aut Eccleſiæ Miniſterio adſecuti ſunt; ut ea omnia ipſimet ſuapte & liberrimè coram totâ Eccleſiâ ad ſuam ipſorum ſalutem, in celebratione ritus impoſitionis manuum profiteantur. Quo facto, fit illorum confirmatio Atque ibi protinus datur illis plena authoritas ac jus corpore Chriſti & ſanguine cum omnibus fidelibus communicandi, in memoriam ac omnium bonorum nobis in Chriſto depoſitorum ac datorum participationem & fruitionem præſentiſſimam, ad quod mox ab infantiâ vocati & oblati fuerant, & verbo Chriſti ac illis baptiſmo iſthæc jam ſibi promiſſa habuerunt*, i. e. Therefore, when Apolog. Waldenſ. part. 4.

they come to years of discretion, and now understand the reason of their faith, and begin seriously to love Christ; we bring them to the profession of those things, whatsoever they have attained by the industry of their parents or God-fathers, or by the Ministry of the Church, that they themselves may freely and of their own accord profess all those things before the whole Church to their own salvation, in the celebration of the rite of Imposition of hands; which being done, they are Confirmed. And then there is straightway given unto them full power and authority to communicate in the body and blood of Christ, with all the faithful, in memorial, and present participation and injoyment of all those good things which are deposited and given to us in Christ, whereunto they had been called and offered immediately from their infancy, and had these things promised unto them by the word of Christ and baptism.

Lo here represented unto us a lively Scheme of Primitive Confirmation, recovered from the dark aud dust, by those first reformers! wherein it evidently appears what thoughts they had of it, and how useful and necessary they judged it to be, as the only way whereby such as were adult, ought to be admitted to full-membership, and the actual enjoyment of all Church priviledges.

6. A Semblance hereof hath been found in the succeeding reformed Churches, though much differing from the Primitive practice, and too tob complying with, and conformable (in some

ſome eſpecially) to that of the Romiſh Synagogue. Particularly, here in this Nation (ſo much the more to be wondred at, conſidering they had ſo excellent a preſident in theſe *Waldenſes*, from whence to have taken a pattern) among whom it was ſo far regarded, that even in the Liturgy care was taken, and an order preſcribed for the performance of it. Concerning it, we have this account given: Confirmation ought to be obſerved; *quia cum pueri ad maturiorem ætatem pervenerint, & didicerint quæ & quanta ſuſceptores ipſorum nomine in Baptiſmo promiſerint; ipſi proprio ore, proprio conſenſu, publicè in conſpectu Eccleſiæ, eadem agnoſcant & confirment; profiteanturque, ſe divinâ gratiâ adjuvante, conaturos ea omnia fideliter obſervare, quibus jam ſuis verbis, ſuâ confeſſione aſſenſerint.* Becauſe when children come to riper age, and ſhall learn what, and how great things their undertakers did in their name promiſe in Baptiſm, they themſelves ſhould acknowledg, and confirm the ſame with their own mouth and conſent, publickly in the face of the Church; and withall, profeſſe, that through the help of Divine Grace, they would endeavour faithfully to obſerve all thoſe things, to which now with their own words and confeſſion, they gave aſſent. Again: *Nemo ad ſacroſanctam communionem prius admittatur, quàm & Catechiſmum didicerit, & Confirmatus ſit.* Let none be admitted to the holy Communion, before he hath learned the Catechiſm, and been Confirmed. *Bona verba*; here are good words; Surely they deemed it to be of

In politiâ Eccleſ. Anglic.

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some weight and consequence: And yet, as used by them, 'twas little lesse then ridiculous, a meer vain, and empty Ceremony; or, as the Saxon Churches truly term the Popish Sacrament of Confirmation, *inanis umbra*, an empty shadow: and *Hommius*; *inane hominum superstitiosorum commentum*; a vain invention of superstitious men. But the Primitive practice herein, *utilis consuetudo & laudatissima, & Ecclesiæ ædificationi*, (being indeed the only regular way of adding compleat and polish't stones unto this building) *utilissima, quam in purum usum restitutam optamus*: A useful and most laudable custome, and most profitable for the edification of the Church, which we wish were restored to its pure use. In this pious wish the reverend *Calvin* joyns with him: *Nos inquit, ejusmodi ritum ubique restitutum meritò optaremus*. We could deservedly wish that such a rite were every where restored. And again; *Talem manuum Impositionem laudo, & restitutam hodiè in purum usum velim*. Such Imposition of hands I commend, and would that at this day it were restored unto its pure use. *Bullinger* also herein agrees with them: *Utinam hæc, inquit, post liminio ad nos redeat manuum Impositio, ritus sanctissimus, & utilissimus*. Would to God this Imposition of hands might return to us again: a most holy, and most profitable rite. Which desires of these worthy men, do not, as I conceive, imply a total want and absence of this custome in the reformed Churches, but the imperfection of it, as to its due administration. For so the professors

Harmon. conf.

Disp. 46. §. 4.

Sect. 2.

In Opuscul. de Eccles. Reformat.

Instit. l. 4. c. 19. Sect. 4.

In Heb. 6. 2.

fessors of Theology at *Leyden*, having, as the former uttered their wishes for its restitution, presently add; *Cujus substantia in Ecclesiis nostris Religiose servatur*: The substance whereof is Religiously preserved in our Churches. So also *Dioclavius*: *In Ecclesiis reformatis ad rem ipsam propiùs accedunt —— & ubi quid desideratur, restitui optamus.* In the Reformed Churches they come nearer to this thing, and where any thing is wanting, we wish it restored. The restauration of it therefore to its right use, and Primitive purity being a thing so desirable, plainly argues the need which the Church stands in of it, and the great beauty and benefit that would redound unto it thereby.

In Synopf. pur. Theolog. disp. 47. Sect. 13.

Altar. Damasc.

For this end, the corruptions adhering to it, through the iniquity of preceding ages, should be searched out and examined, that upon tryal being found to be such, they might be cast off and rejected. So would the thing it self appear in its own native colour and comliness. Those of Popish confirmation (which comprehend also the Prelatical) may be reduced to these heads.

1. The Name: Being by those of *Rome* called and accounted a Sacrament; but without any just ground at all: the definition of a Sacrament properly so called, not belonging to, nor agreeing with it, as *Amesius* well shews. Yea, *Spalatensis* proves out of divers good Authors: *Ceremoniam confirmandi veteri Ecclesia per plura sæcula fuisse ceremonialem ritum Baptismi, non peculiare per se sacramentum.* That the Ceremony of confirming in the ancient Church, was

In Bellar. Enervat. cited in Altar. Damasc.

was for many ages, a ceremonial Rite of Baptism, not a peculiar Sacrament by it self: Some of the ancients do indeed give it the name of a Sacrament, but then is the word to be understood in a larger sense: *Pro sacro ritu aut signo*, for a sacred Rite or sign: Or else is it to be considered as an Adjunct or Appendix to Baptism; being so far as it were a part of it, in the Primitive times, that it was accounted one with it: *tam certum est, (inquit Chamier) unum idemque sacramentum fuisse reputatum, ut effecta baptismi & Chrysmatis promiscuè describuntur.* So certain is it, that they were reputed one and the same Sacrament, that the effects of Baptisme and Chrisme are promiscuously described. No marvel is it then, that they who judged them to be the same thing, should afford them the same name.

Panstrat. de Sacrament. l. 4. c. 11. Sect. 3.

2. The Nature of it; Comprehending,

1. The Matter: Which among the Papists is annointing with Chrisme; a compound of Oil and Balsome, consecrated by the Bishop: whereof there is no mention at all in the Scripture; in so much as some of their own, have been of opinion: *Nec ab Apostolis, nec a Christo fuisse institutum.* That it was instituted neither by Christ, nor the Apostles; but that it had its original (as some say) from *Calixtus* Bishop of *Rome*: anno 218. *Qui instituit confirmationem fieri cum Chrysmate, quæ priùs fiebat cum manuum impositione sine Chrysmate:* Who ordained Confirmation to be performerd with Chrysme, which before was done with

Bellar. tom. 2.

River. Contro. tom. 2.

Flores temporum, cited in confes. Tabo. cap. 7.

with Imposition of hands without Chrysme. And the best proof that *Bellarmine* brings for it, is the authority and determination (being of no validity at all) of those two novel councils, as he cals them; *viz.* of *Florence*, anno 1439. and of *Trent*, 1546. Tom. 2. Gesner de consil.

2. The Form: Which they make to lie in these words: *Consigno te signo Crucis, & confirmo te Chrysmate, salutis, in nomine Patris & Filii & Spiritus Sancti.* I sign thee with the sign of the Crosse, and Confirm thee with the Chrysme of salvation, in the Name of the Father, and of the Son, and of the Holy Ghost. A meer humane invention and device, that hath not the least shadow for it in the Scripture, wherein, *ne γεῦ quidem*, concerning it is to be found: no, nor yet in the more ancient writers, (as *Bellarmine* himself confesseth) so that 'twas altogether unknown to the Primitive times and all true Antiquity; he is forced therefore to alledge in the defence of it, those fond officialists, *Alcuinus* and *Amalarius*, who cite for the proof hereof an old musty missall, known by the name of *Ordo Romanus.* And for the expresse form of words, he can carry it no higher then the forenamed Council of *Florence.* This therefore is but a late figment of Superstitious men, and deserves with scorn to be rejected. Bellar. Ibid.

3. The Administrator: Who must be a Bishop at least (for the credit of their Sacrament) to whom alone it properly belongs to Confirm, and to none other. But how weak, yea, even blasphemous his Arguments Bellar. tom. 2.

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are for the proof hereof, is by *Amesius* made evidently to appear. Ambition indeed seems to have been the ground of this restriction, as *Hierom* intimates, where he tells us: *In multis locis hoc factitatum fuisse ad honorem potiùs Sacerdotii, quam ad legis necessitatem.* That this was in many places, done rather for the honour of the Priest-hood, rather then for the necessity of any Law requiring it.

Advers. Lucif.

4. The Subject, or person to be Confirmed: Which the Romanists will have to be not only such as are adult, but also children in their infancy, before they come to the use of reason, and years of discretion. *Plerique* (saith *Didoclavius*, speaking of those of that party) *censent expedire magis infantiæ tempore; quia ætas infantilis non est capax fictionis, quâ effectus sacramenti impediatur, & huic sententiæ favet antiquus usus Ecclesiæ.* Many think it to be expedient rather in the time of infancy, because the infant-age is not capable of fiction, whereby the effect of the Sacrament may be hindred; and the ancient use of the Church favours this Opinion: *Hoc Sacramentum* (*inquit Aquinas*) *debet omnibus exhiberi.* This Sacrament ought to be given to all. *Contarenus* renders his reason for it. Thomas (*inquit*) *putat hoc sacramentum debere tribui etiam valdè infantibus quia ampliorem gratiam consequuntur, & ideò ampliorem gloriam si decesserint: quem morem etiam nos servavimus, tanti viri authoritate nixi.* Thomas (saith he) thinks that this sacrament ought to be given e-

Altar. Damasc.

Sum. part. 3. q. 72. art. 8.

Lib. de Sacram.

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ven to very young infants, becauſe they obtain more grace, and therefore more glory if they die; which cuſtome we have kept, leaning upon the authority of ſo great a man. And indeed their practiſe is known to be accordingly; *viz.* to admit of all ſorts and ſizes, without conſideration of their meetneſs, either in reſpect of age, or qualification, in point of knowledg or converſation; herein croſſing both the practice of the Primitive Church, and the chief thing that confirmation was intended for. Which gave juſt occaſion to *Pariſienſis* to take up a complaint concerning this abuſe: *Nihil amplius (inquit) honoris & reverentiæ ei relictum videtur, niſi hoc ſolùm, quòd non ab aliis, quàm a ſummis Sacerdotibus*, i. e. *Epiſcopis dari ſeu miniſtrari per mittitur: Ita ut fides & reverentia hujus Sacramenti jam pro parte apud Chriſtianos periſſe videtur, & propter hoc virtus & efficacia ipſius. Quàm imperiti, quàm indevoti illud hodiè ſuſcipiant; quàm turbulenter, irreverenter ad illud hodiè accedatur, ipſi oculi noſtri nobis faciunt fidem—— virtus & efficacia hujus Sacramenti penè annullata eſt inter nos, pro eo, quòd debito honore & reverentiâ non tractatur: Et hoc Doctoribus & prælatis maximè eſt de his docere populos & commonere.* There ſeems to be no more honour and reverence left unto it, but this only, that it is not permitted to be given and adminiſtred by any other, ſave the chief Prieſts, *i. e.* The Biſhops: So that the credit and reverence of this Sacrament ſeems now in part among Chriſtians to have periſhed, aud for this cauſe the vertue and efficacy of it.

De Sacram. Confirmat.

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What ignorant and undevout persons do at this day receive it? how turbulently, irreverently they come unto it, our very eyes to testifie to us? ——the virtue and efficacy of this Sacrament is almost made *Null* among us, because it is not handled with due honour and reverence; and its believed that this is to be imputed chiefly to the Doctors and Prelates, whose office it is chiefly, to teach and admonish the people of these things.

5. The Effects and Ends of it: Which those of *Rome* make to be, *Gratiam conferre gratum facientem; ad roborandam animam adversus diaboli impetus, & characterem imprimere, quo ascribimur in militiam Christi.* To confer grace, that maketh acceptable; to strengthen the soul against the assaults of the divel, and to imprint a Character, whereby we are inrol'd among the souldiers of Christ. Herein offering no small wrong to Baptism, which they spoil and deprive of its efficacy, that therewith they may deck and adorn an invention of their own: yea, they ascribe more vertue to it, then unto baptism, and so prefer it before it: *Huic tribuunt efficaciam multi majorem Spiritualem gratiam, quam quæ per Baptismum obsignetur, conferendi —— adeò ut baptismus sine hoc ritu perfici non possit.* To this they attribute a power of conferring much greater spiritual grace, then that which is sealed by Baptism, —— so that Baptism (in point of grace) cannot be perfected without this rite. For which cause it hath this honour bestowed upon it, that whereas baptism may be administred by ordinary

Belsar. tom. 2.

Hom. Di put. 16. §. 5.

ry Priests and Deacons, yea even women, (as they hold) this is not to be medled withall by any, nor managed, but by the holy hands of the Bishop alone. *Bellarmines* reasons for it are both empty and impious, as *Amesius* hath pithily evidenced. The true ground of it, is rather given by *Tilenus*: *Nempe, ut tanto præstantius habeatur Antichristi excrementum, Christi Sacramento, quanto Episcopus Sacerdote.* That an excrement of Antichrist might be esteemed so much more excellent then the Sacrament of Christ, by how much a Bishop excels a Priest.

Bellarm.tom.2. Bellar.Enervat. de confirm.c.4. Syntag.par.2 c.58.§.15.

6. Lastly, Those fond and ridiculous Ceremonies (such they are all, the second only excepted) which are added thereunto; whereof eight in number are reckoned up by *Bellarmine*; the recital of them, would be a sufficient refutation, as being no other then the idle fancy of vain and superstitious men; the Scripture not making any mention of, nor affording the least ground for them: Nor indeed is any Text of Scripture by that Champion alledged for the warrant of them, but only one; *viz.* 1 *John.*2. 27. which is by him most miserably wrested and abused, as will easily appear upon examination.

Bellarm.ibid.

I shall conclude the mention of these corruptions, crept into Confirmation, in the darker and more superstitious times (by means whereof, as the abuse of it hath been very great, so the true end and use of it hath been altogether lost and unknown) with the words of *Calvine*: *Nos (inquit) qui Ecclesiæ restitutionem molimur ubique in hanc partem incumbere debemus,*

In Præfat. ante Catechis. inter Opuscul.

ut saltem Chatechismi usus, qui aliquot ante hac sæculis sub Papatu abolitus fuit, nunc quasi postliminio redeat. Nam neque satis pro suâ utilitate commendari potest Sanctum hoc institutum; nec Papistis satis exprobari, tam flagitiosa corruptela; quòd illud in pueriles vertendo ineptias, non modò sustulerunt è medio, sed eò quoque ad impuræ & impiæ superstitionis prætextum turpiter sunt abusi: Adulterinam enim illam Confirmationem, quam in ejus locum surrogarunt, instar meretricis magno Ceremoniarum splendore, multisq; pomparum fucis sine modo ornant: quinetiam dum ornare volunt, execrandis Blasphemiis adornant; dum Sacramentum esse jactant Baptismo dignius: vocantque semi-Christianos, quicunque fœtido suo oleo non fuerint infecti; interim verò tota eorum actio nihil aliud quàm histrionicas gesticulationes continet; vel potiùs lascivos simiarum lusus, absque ullâ æmulationis arte. We, saith he, that attempt the restauration of the Church, every where ought to apply our selves faithfully to this part of the work, that at least the use of Catechizing, which for some ages heretofore hath under the Papacy been abolished, may now return again. For neither can this holy institution be enough commended for its utility, nor the Papists be sufficiently upbraided with their so Flagitious corruption of it; that by turning it into childish fopperies, they have not only taken it away, but have also so far shamefully abused it for a colour of an impure and impious superstition. For they do beyond measure deck that adulterous Confirmation (which they have

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substituted in its room) like an Harlot with great splendor of Ceremonies, and many pompous gauderies: moreover, while they will adorn it, they do it with execrable blasphemies, boasting that tis a sacrament more worthy then Baptism, and calling them half-Christians, who ever have not been besmeared with their stinking oil. But in the mean time their whole action contains nothing else but histrionical gestures, or rather wanton apish playes, without any art of emulation.

If therefore Confirmation shall be drained from these mixtures of humane inventions, that have for a long time so defaced and deformed it; *viz.* If it shall be accounted a Ceremony, and not a Sacrament properly so called; if their Popish matter both *Remota* and *Proxima*, of anointing with Consecrated Chrysme the foreheads of the Confirmed in the form of a Cross, be removed, and prayer with Imposition of hands received and retained in the stead thereof; if the administration of it be not confined to the Bishop only, who out of pride did appropriate it to himself (as saith *Beda*, *Propter arrogantiam non concessa est Sacerdotibus singulis, sicuti & multa alia*, out of arrogance it was not granted to every Minister, as also many other things) but be commited to every Pastor, to whom of right it belongs. If not infants, nor children not yet arrived to years of discretion be admitted, but only such as are adult, who are able to, and accordingly do render a satisfactory account of their faith and Conversation, or of the work of God upon them, as the pro-

Altar. Damasc

per subject of it. Finally, if those fained effects above-named as the end and use of it, together with all those idle additions that have betided it in the declining times of the Church, be rejected and cast off; and the admission of persons as full members to the enjoyment of all Church priviledges, shall be the thing intended in its administration; the practise hereof, as most agreeable to that of the Apostolical and Primitive times, will, I conceive, be found to be not only commendable, but also exceeding useful and advantagious, as a thing requisite if not necessary to a right reformation (wherein this haply may prove the thread, that may extricate and bring us out of those labyrinths that we have been so long involved in) and the reducing of the Churches of Christ to their native beauty, and Primitive-purest state and constitution.

Now from all that hath been said, I suppose, these insuing Corollaries or inferences may be fairly deduced.

1. That the children of believers, who have been baptized, do stand, while they remain such incompleatly in Church state, not upon their own, but upon the account of their parents. For they are considered as comprehended in them, or parts of them, and for their parents sake were so far owned as to be admitted unto Baptism; and this by virtue of the covenant, which is made to, and comprehends the parents in the first place: And the children secondarily, as descending from such parents; for thus it runs: *I will establish my Covenant (saith the Lord)* Gen. 17. 7.

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between me and thee, and thy seed after thee in their generations, to be a God unto thee and to thy seed after thee. The Jews and Proselytes children are externally in Covenant in their parents right; God accepting the actual owning of the Covenant by the parents in stead of their children also. The same Author opening the meaning of 1 *Cor.*7.14. thus saith, The Covenant, and Church-estate of Covenant, and inchurched parents, is firstly the parents Priviledge, and so to be considered. From hence ariseth the Fœderal or Ecclesiastical holinesse of such children, by virtue whereof they are intituled to Baptism, and differenced from other children; who, if considered in themselves, would be in the same condition with others; *viz.* *Extranei* and unclean as well as they; tis the parents Church-state from whence they have this priviledge, as appears from those passages of *Paul*, speaking to this purpose, Rom.11.16. *If the root be holy, so are the branches*: And 1 Cor.7.14. *The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband, else were your children unclean, but now are they holy*: viz. Fœderally or Ecclesiastically so. Thus are they after baptism in Church-state, but yet incompletely so, because not *perfectè Christiani nec consummati quoad Ecclesiasticam perfectionem*, as hath been before declared.

Cobbet.vindic.

Ibidem.

2. That Baptism only, doth neither intitle a person unto, nor make him Proximately capable of any further Church priviledge: They were, in this regard ranked among the Catechumeni,

meni, who, we know, were not admmitted so much as to be present at, nor to behold the administration of the Lords Supper; nor were the mysteries of the Sacraments opened and made known to them, as hath been shewn before.

3. That the Ordinance of the Lords Supper ought not to be administred unto the baptized in infancy, when they are grown up to years of discretion, meerly upon the account of their baptism; which as it gave them a being in the Church, after a sort, and incompleat only; so do they by it acquire only a Fundamental and Remote, but not a Formal and Proximate right unto all other ordinances. Tis indeed *causa sine quâ non*, but not *solitaria per se sufficiens*, for the investing of them with all Church-privileges: for, though not such, as such, or because such only; yet none but such are to be admitted unto full communion; there being two doors to be passed through before we can come *ad adyta & intima Ecclesiæ penetralia*; viz. Baptism and Confirmation: whereof the latter properly and immediately gives admittance; but withal our arrival so far, presupposeth our entrance in by the former.

4. That a distinction is, and ought to be made between *Ecclesiam infantum Baptizatorum, & adultorum Confirmatorum:* thus Paræus. *Infantes Christianorum jure promissionis Baptizabantur in infantiâ, pueritiam egressi impositione manuum in Ecclesiam adultorum recipiebantur.* The infants of Christians are by virtue of the promise baptized in infancy, and, having

In Heb. 6. 2.

having past their child-hood, are by imposition of hands received into the Church of the adult. Not that these were two distinct Churches, (for they did both concur according to their several capacities to the making up of one) but rather two distinct forms or Classes of persons, of and in one and the same Church: Which two sorts, as they enjoy their standing upon different grounds, so are they by the Church dealt with-all, and entertained in a different manner: The one she suckles as in infancy, with the milke of principles; but spreads a table for, and sets before the other strong meat, and variety of dishes, as it were; as a wise *mater-familias* suiting their food and fare unto the condition and quality of the persons in her family, giving unto each their proper portion.

5. That the Baptized in infancy, when grown up to years of discretion, are to stand upon their own bottom, and to be considered by the Church as in themselves, and no longer in their parents, as formerly. For now the Church is to take cognizance of such, as obliged to the performance of personal service to the Lord (being capable of ability so to do) which, as their parents cannot perform for them, so neither can they exempt them from it. They have been accounted of, and continued in the family hitherto, because they were born of such parents as belonged to, and were full members of the family. But now must they make good their standing for themselves, if they will injoy further priviledges.

6. That in those who have been baptized in infancy, and are now adult, somewhat more is requisite in themselves, and to be by them declared and manifested, before the Church can warrantably proceed to the admission of them to full Membership, and the actual injoyment of all Church-priviledges; because they themselves being of ability, in point of age, and use of reason, to act as Church-members, are obliged so to do: Nor will the state and action of their parents stand them in any stead, nor suffice any longer in their behalf. The consent of the parents was indeed at first sufficient for the intituling of them both to the covenant, and also the initiatory Seal thereof, they not being able to perform it themselves: But now being adult, and so consequently of ability, their personal actual consent is requisite to their injoyment of any further benefit or blessing of the Covenant; for the Lord intrusts a person with no talent, but he expects the improvement of it, that being his end in bestowing it. And as in *subjecto capaci* personal faith in the heart, and confession with the mouth is required unto justification and salvation; so likewise is it here, in such a subject the actual owning of the terms of the Covenant, and voluntary ingaging withall; as also profession of the faith, and visible holinesse; *viz.* such as upon probable ground may rationally by the rules of the Word be concluded from the conversation of the person, are requisite for the warranting of the Church in her proceeding to the admission of such a one as was Baptized in infancy, to the actual injoy-

Rom. 10. 10.

joyment of the priviledges of full and compleat members.

7. That the baptized in infancy, when grown up to years of discretion, if they either offer not themselves willingly, or offering themselves, cannot give a satisfactory account of their Faith and manner of life unto the Church for their admission, are to continue and to be left in that condition, without enjoying any further priviledge. For their actuall and full joyning unto the Church, must be an act of their own; to which, that it may be duly performed, tis requisite that they therein be free and voluntary, as also fitly qualified. Without the latter, the Churches act in admitting of them would be unwarrantable, they not proceeding herein according to the rule of the Word: And without the former, the act of the persons so offering themselves would be invalid and of no force, as to the thing intended; *viz.* Communion, and the benefit accruing thereby, whereunto the consent of the persons is chiefly requisite, which is not truly such, unlesse it be free, and neither feigned nor forced. This is that wherein the union of a particular Church, and the Communion to be observed therein by the appointment of Jesus Christ, doth consist; *viz.* in the joynt consent of all the members of it, in obedience to the command of Christ, from a principle of love, to walk together in the universal celebration of all the ordinances of the worship of God, and to perform all duties and offices of love respectively to one another, as are by God required of them, and doing so accordingly. Owen of Schis. cap.7.Sect.10.

The

In his refutat. of Mr. Lockiers Serm.

The Learned Professor of St. *Andrews* in *Scotland*, Mr. *James Wood*, declaring what kinde of profession of Faith, holinesse, and subjection to Ordinances, is a sufficient qualification in the Ecclesiastick Court, to constitute a person fit matter to be received as a member of the visible Church, doth thus Modificate it; *viz.* that it be a Serious, Sober profession: which he also thus explains; By Serious, saith he, I mean, such a profession as hath in it a moral sincerity at least, *i. e.* which is not openly and discernably Simulate, Histrionick, Scenical and Hypocritical, in that hypocrisie which is grosse; but all circumstances being considered, by which ingenuity is estimate amongst men, giving credit one unto another, there appears no reason why a man may not, and ought not to be esteemed, as to the matter, to think and purpose as he speaketh &c. Thus ought the consent given to be without collusion; and so ought it also to be without constraint. Thus *Erasmus* somewhat to this purpose: *Si qui parvuli baptizati sunt, ubi adoleverint interrogati negent se rata habere, quæ susceptores nomine illorum pollicitisunt: Fortassis expediet illos non Cogi, sed suo relinqui animo, donec resipiscant, nec ad aliam interim vocari pœnam nisi ut ab Eucharistiâ sumendâ reliquisque Sacramentis arceantur.* If such children as have been baptized, when they are grown up, do, being demanded, deny to ratifie those things which their God-fathers did promise in their name. Perhaps it will be expedient that they be not constrained, but left to their own mind, till they repent; and in the mean

In Declarat. ad censur. Theol. Parisiens. p. 20.

mean time, have no other punishment inflicted upon them, but this only, that they be debarred from receiving the Eucharist, and other Sacraments. Nor is this tendring of themselves unto Confirmation a matter arbitrary, and left to the choice of grown persons baptized, whether they will do it, yea, or no; but a duty incumbent upon them, being call'd upon, and exhorted thereunto; yea, necessarily to be performed by them in order to their full membership. So *Binnius*, upon the 48. Canon of the Council of *Laodicea*: *Ex præcepto Christi, vel saltem Ecclesiæ, baptizatos sub peccato ad Sacramentum Confirmationis suscipiendum, dum commode possunt, obligari, colligunt nonnulli ex hoc Canone.* Some do from this Canon gather, That by the precept of Christ, or at least of the Church, baptized persons are bound under sin to receive, when conveniently they may, the Sacrament of Confirmation. And the words of *Clemens Romanus*, being thus understood (what ever he meant by them) seem to have some truth in them: *Quam quis, inquit, regeneratus fuerit per aquam, & post modum confirmatus, quia aliter perfectus esse Christianus nequaquam poterit, neo sedem habere inter perfectos, si non necessitate, sed incuriâ aut voluntate remanserit, &c.* When any one hath been regenerate by water, and afterwards confirmed, because otherwise he could not be a perfect Christian, nor have a place among the perfect, if he remain so, not of necessity, but through carelessenes, and of his own will, &c. As also those of *Peresius*: *Quamvis continuò transituris sufficiant, regenerationis*

In Notis.

In Epist. ad Jul. & Julian.

onis beneficia necessaria tamen sunt (grandævis scil.) Confirmationis auxilia. Although to those that forthwith do die, the benefits of regeneration are sufficient, yet are the helps of Confirmation necessary : How farre it follows : *Erit adultis, quando dabitur recipiendi copia, necessarium.* It will be necessary for the adult, if an oportunity be afforded of receiving it.

8. That the Censure of Excommunication cannot regularly be made use of, nor exercised toward such as having been Baptized, are adult, but not Confirmed. For they never were full members, nor had actual or a Proximate right unto the Lords Supper, or other the priviledges of such as are compleat Members : and therefore neither are they the proper objects of Excommunication, nor can they be deprived by it, or cut off from the injoyment of that, which Ecclesiastically they never had a right unto, nor were actually possessed of. For which cause it might be, that the penitents in the Primitive times, who had been under that censure, and by it cut off from their state of fellowship with the Church, upon their return were received into the communion of the Church again, not by iteration of Baptism, but by Imposition of hands only; intimating hereby thus much to us, That by Excommunication they were deprived not of their Baptism, but only of those priviledges which by Imposition of hands in their Confirmation they had been entituled and admitted to the injoyment of, and therefore upon their repentance

were

were they by the ſame way reſtored unto them again.

9. That the denyal of any further Church-priviledge unto ſuch as were Baptized in Infancy, and are adult, but not Confirmed, can be no injury unto them at all: for injury in the denyal of a thing to any perſon, preſuppoſeth his lawful title and right thereunto; which not being the caſe of ſuch adult as have nothing to plead for their right unto ſuch priviledges, but their Infant-Baptiſm only; the denyal of them gives them no juſt cauſe at all to complain of any wrong herein done unto them.

10. That all perſons baptized and not Excommunicated, are not, nor ought to be accounted Church-Members, as to the actual injoyment of further Church-Priviledges. For, as more then meer Baptiſm is requiſite to the intituling of perſons unto ſuch priviledges; *viz.* Confirmation, that properly admits them to full Communion, and gives them their Proximate right, as to the actual injoyment of them: So, meer Baptiſm makes not a perſon a meet object of Excommunication, and ſuch a one as may be regularly proceeded againſt by that cenſure, as the contrary Tenet plainly ſuppoſeth.

Which being the Condition of moſt perſons amongſt us at this day, I conceive, that the leaving of them unto inſtitution by Catechizing, and the Miniſtry of the Word, that ſo they may come to the knowledge of, and be acquainted, as they ought, with the principal

cipal doctrines of the Gospel, and by this means (through the blessing of the Lord) their gross ignorance may be removed, and also they reclaimed from their loose and profane practises, and their lives reformed, to the preparing of, and making them meet persons for full Communion, and the injoyment of the priviledges of compleat members: and in the interim, to admit and joyn with such only in the administration of the Lords Supper, and other Church-Ordinances, as shall upon due tryal approve themselves to be such, as to whom of right they do belong, and are fit to partake of, and injoy them. This course, I say, I do conceive would much facilitate the work of reformation among us, that hath stuck as it were so long in the birth, and been attended with so many insuperable and perplexing difficulties, and prove one of the best expedients and readiest wayes to bring us nearer unto the Apostolical pattern, and the practise of the Primitive and purest times, and so to the injoyment of more peace and unity amongst our selves, and to heal our sad divisions; which hath been so much desired. What that practise was then, (and therefore what it ought to be now) I shall chuse to set down in the words of the Reverend *Calvin* and *Chemnitius*, with whom herein do agree many other eminent lights of the Reformed Churches; *viz. Peter Martyr*, the Divines of *Leyden*, *Paræus*, *Rivet*, *Peter du Moulin*, *Didoclavius*, &c. The words of *Calvin* are these:

His

Hic mos olim fuit, ut Christianorum liberi post quam adoleverant, coram Episcopo sisterentur; ut officium illud implerent quod ab iis exigebatur, qui se ad Baptismum adulti offerebant. Hi enim inter Catechumenos sedebant, donec ritè fidei mysteriis instituti, poterant fidei confessionem coram Episcopo ac populo edere. Qui ergò Baptismo initiati erunt infantes, quia fidei confessione apud Ecclesiam tunc defuncti non erant, sub finem pueritiæ, aut ineunte adolescentiâ, representabantur iterum a parentibus, ab Episcopo examinabantur secundum formulam Catechismi, quam tunc habebant certam ac communem. Quo autem hæc actio, quæ alioqui gravis Sanctaq; meritò esse debebat, plus reverentiæ haberet ac dignitatis, ceremonia quoque adhibebatur manuum Impositionis. Ita puer ille fide suâ approbatâ cum solenni benedictione dimittebatur. This was the custome of old, that the children of Christians after they were grown up, should be brought before the Bishop, that they might perform that duty, which was exacted of those, that being adult, did offer themselves unto Baptism. For these did sit among the Catechumens, until being duly instructed in the mysteries of the Faith, they were able to make confession of the Faith before the Bishop and the people. They therefore, who, while they were infants, were Initiated by baptism, because then they made no confession of their Faith before the Church, about the end of their child-hood, or beginning of their youth, they were again by their parents presented, and examined by the Bishop, according to a form of Cate-

Instit. l. 4. c. 19. §. 4.

Catechism, which then they had certain and common. And to the end this action, which otherwise ought deservedly to be esteemed grave and holy, might have the more reverence and respect, the Ceremony also of Imposition of hands was added to it. So that youth, his faith being approved of, was dismissed with solemn Benediction.

Chemnitius a little more largely acquaints us herewith in these words following:

Nostri sæpè ostenderunt ritum Confirmationis remotis inutilibus, superstitiosis, ac cum Scripturâ pugnantibus traditionibus, piè & ad Ecclesiæ ædificationem juxtà Scripturæ consensum hoc modo posse usurpari; ut scilicet, illi, qui in infantiâ baptizati sunt (talis enim nunc est Ecclesiæ status) cum ad annos discretionis pervenissent, diligenter in certâ & simplici Catechesi Doctrinæ Ecclesiæ instituerentur: Et cum initia mediocriter percepisse viderentur, posteà Episcopo & Ecclesiæ offerentur; atque ibi puer in infantiâ Baptizatus.

1°. *Brevi & simplici commonè factione admoneretur de suo Baptismo; quo scilicet sit baptizatus, quomodo, quare, & in quid sit Baptizatus, quid in illo Baptismo tota Trinitas ipsi contulerit & obsignarit, fœdus scilicet pacis, & pactum gratiæ; quomodo ibi facta sit ab renunciatio sathanæ, professio fidei & promissio obedientiæ.*

2°. *Puer ipse coram Ecclesiâ ederet propriam & publicam professionem hujus doctrinæ & fidei.*

3°. *Interrogaretur de præcipuis Christianæ reli-*

religionis capitibus, ad singula responderet, aut, si quid minùs intelligeret, rectiùs erudiretur.

4°. *Admoneretur & hac professione ostenderet, se dissentire ab omnibus, ethnicis, hæreticis, phanaticis, & prophanis Opinionibus.*

5°. *Adderetur gravis & seria exhortatio ex verbo Dei, ut in pacto Baptismi, & in illâ doctrinâ & fide perseveraret & proficiendo proinde confirmaretur.*

6°. *Fieret publica precatio pro illis pueris, ut Deus Spiritu suo sancto illos in hac professione gubernare, conservare & confirmare dignaretur. Ad quam precationem sine superstitione ad hiberi posset impositio manuum; nec inanis esset ea precatio, nititur enim promissionibus de dono perseverantiæ & gratiâ confirmationis Talis ritus Confirmationis valdè multùm utilitatis ad ædificationem juventutis & totius Ecclesiæ conferret: esset enim consentaneus & Scripturæ & puriori antiquitati.* Our men have often shewn, that the rite of Confirmation, if the unprofitable, superstitious traditions, and such as are repugnant to the Scripture, were removed, may be used piously, and to the edification of the Church, according to the consent of Scripture, after this manner; to wit, That those who were baptized in infancy (for such is now the state of the Church) when they had attained to years of discretion, should be diligently instructed in a certain and simple Catechism of the Doctrine of the Church: And when they should seem to have received the

Principles in ſome good meaſure, they ſhould afterward be offered to the Biſhop and the Church; and there the youth that had been Baptized in infancy:

1. Should by a brief and plain admonition be put in mind of his Baptiſm; to wit, By whom, how, wherefore, and into what he was Baptized; What in that Baptiſm the whole Trinity did confer upon, and ſeal up unto him; namely, the Covenant of Peace, and Promiſe of Grace: How there was made a renouncing of Satan, a profeſſion of Faith, and a promiſe of Obedience.

2. The youth himſelf ſhould before the Church make a proper and publick Profeſſion of the Doctrine and Faith.

3. He ſhould be examined concerning the chief heads of Chriſtian Religion, ſhould anſwer to every one, or if he did not throughly underſtand any particular, he ſhould be better inſtructed.

4. He ſhould be admoniſhed, and by this profeſſion ſhew, that he did diſſent from all Ethnick, Heretical, Phanatical and Profane opinions.

5. There ſhould out of the Word of God be added a grave and ſerious exhortation, That he would Perſevere in the promiſe of Baptiſm, and that Doctrine and Faith, and by a continual proficiency be Confirmed.

6. There ſhould be publick Prayer made for thoſe youths that God would vouchſafe by his holy Spirit, to guide, preſerve and confirm them in this profeſſion: unto which Prayer might be added

added Imposition of hands, without superstition. Neither would that Prayer be in vain, for it stayes upon the promises concerning the gift of perseverance, and grace of Confirmation. Such a rite of Confirmation would be of very much advantage to the edfication of youth and the whole Church. For it would be agreeable to the Scripture and purest Antiquity.

Their deep silence of the special and proper end unto which all this should be directed, is much to be admired and bewailed, as proceeding from the darkneise and iniquity of the foregoing ages. In which regard (to compleat this excellent and necessary practise of Confirmation) as the Superfluities of Popish and Prelatical superstitions should be pared off; so also ought what's defective in the Reformed Churches to be supplyed; viz. as to the principal end for which it was at first intended; The admission of such only, as upon due trial and examination were judged meet, unto full Churchfellowship, and the injoyment of all the priviledges of compleat members By this means might the Ordinances be preserved in their Purity, and the Church restored to her Primitive and native beauty, which would make her amiable in the eye of Christ her Lord and husband, the Joy of all the Sons of *Sion*, and a Praise in the whole earth.

Now for the Advancement and Facilitating of so desirable a work, as the restoring of this antient and laudable Rite to its Primitive use; somwhat there is that appertains to those in the Ministry to be done by them, to whom as Guids and Stewards the management of the affairs of Gods house is by him committed; who are therefore to see that order set up and observed therein, which he hath prescribed, and accordingly his Churches in the purest times, have practised: and somewhat also there is that respects the people in order hereunto, whose readiness and concurrence herein is requisite and of great advantage: as may be gathered from *Hezekiahs* rejoycing at this in particular, as a notable furtherance to him in the work of reforming the worship of God. For soit is said, that *Hezekiah* rejoyced, and all the people, that God had prepared the people; for the thing was done sodainly: as contrarywise, the unpreparedness and untowardness of their hearts, hath proved not the least *remora* of a thr ugh reformation, as appears. Howbeit the high places were not taken away, for as yet the people had not prepared their hearts to the God of their fathers. Good *Jehoshaphat* would have gone through with the work, but so was the heart of this froward people set upon the unwarrantable way of worship, which they had been long accustom'd unto, that they would not yeild nor give place to a reformation in this particular. So that the pious Prince was either even forced to indulge unto them, in part, in this their superstition, (which, if so, was his fault) or else, if he threw down the old altars, they

2 Chr. 29 36

2 Chr. 20 33

Pellican. in loc. suprà citat.

they erected new in their room; if he defaced, they again repaired them, or at least, frequented the places still, where once they stood.

As touching those in the ministry therefore, that they may promote the restitution of this useful Ceremony, their duty lyeth in the diligent and careful performance of such things as these:

1. In acquainting and convincing their people by the clearest arguments they can furnish themselves withal, of the necessity of this practise to the right framing of their Churches, and the bringing of things into due order, which have been so long perplexed and full of confusion. We may not magisterially impose upon, and force them to the practise of what we conceive to be their duty; nor should we expect or like of their receiving our dictates with a blind obedience, neither examining, nor being sufficiently informed of the truth of them: for what 2 Cor. 1. 24
were this, but for us to usurp dominion over their Faith, who should content our selves in being helpers of their joy? yea, what were it, but to put them into such a way, as wherein they could neither satisfie themselves in what they do, as wanting faith and full perswasion Rom. 14. 5, 14
to warrant them therein? nor please the Lord and be acceptable to him, who calls for λατρείαν Rom. 12. 1.
λογικὴν, reasonable service from his people? We should rather deal with them, as God doth, that he may win them; who draweth them indeed, but then tis with the cords of a man, and Hos. 11. 4
in a way of perswasion, by the strength of Argu-

gument; the power whereof is such, that it in-
Psal. 110.4 Cant. 1.3 fallibly prevails, but yet the effect is none o-
ther then the gaining of them to follow him, by
a sweet, yet sure and effectual inclination of
their hearts and wils through the intervention
of an inlightned & convinced understanding. As
the Lords people are required to be ready to ren-
1 Pet. 3.15 der a reason of the hope that is in them; so also,
should they no lesse, of the things practised by
them, the Word being a compleat & perfect Rule,
as well for the *agenda*, as the *credenda* of a Chri-
stian: in so much, as what action soever can-
not be justified hereby, is no lesse then sin to
Rom. 14.24 the doer of it. This then in the first place
should be indeavoured by those in the Ministry;
viz. That the people under their charge may
be informed of, and fully satisfied in the war-
rantableness of this practice; yea, how requi-
site and necessary to the rectifying of what is a-
misse, and the right management of the affairs
of the Church, that so they may admit of, and
give entertainment to it, in such a manner as
they ought, and a ground may be laid, where-
upon they might cheerfully and cordially con-
form thereunto. One thus gained and prevaild
with to imbrace any truth, or submit to any du-
ty, is to be preferred before many that seem so
to do, either for fear of displeasing, or to fol-
low the stream; or out of the favour they bear
to, and high esteem they have of those that are
set over them.

2 In exhorting the people to their duty, of
submitting readily and willingly unto this course
for their admission unto full Church-member-
ship

ſhip. Though it may ſeem a novelty, as being a thing that hath been unknown to the later ages, as to its proper uſe and end; yet hath it the warrant of the beſt antiquity, and appears to have been the practiſe of the pureſt times, which is the faireſt example and fitteſt pattern for our imitation. The buſineſſe that lyes before us, and we are ingaged in, to which both Miniſters and people ought to contribute the utmoſt of their aſſiſtance, is the work of Reformation, the recovery of the Church from that low and languiſhing condition, that prevailing Antichriſtianiſm had caſt her into, unto a ſound conſtitution and her Primitive beauty: for the accompliſhment whereof, as what is noxious and detrimental, having been introduced in the declining and darker times, is to be removed; ſo ſhould that be reſtored again, which in her firſt and moſt flouriſhing ſtate ſhe did injoy, but ſince by the negligence of ſome, and the iniquity of others, ſhe hath loſt and been deprived of. One particular whereof is Confirmation: *Quòd Impoſitio manuum (inquit Hyperius) negligatur, arbitror, non vacare eos culpâ, quibus incumbit res Eccleſiarum ordinare.* That Impoſition of hands is neglected, I conceive is not altogether without their fault, upon whom it lies to order the affairs of the Churches. The ſmoke aſcending out of the bottomleſs pit, had for ſome fore-paſs'd ages, overclouded and greatly eclipſed the glorious light of Goſpel-truth, and diſmal darkneſs had covered and overſpread the whole heaven almoſt of the Chriſtian world. At what time, its no marvel if the

Impoſitio manuum ceremonia fuit magno quondam in honore habita. *Hyperius* opuſ. de Catecheſ.

Ibidem.

the Church hath been ſtript and ſpoiled of much of her coſtly and comly rayment and attire: twas in the night ſeaſon that the Church received ſo much wrong as ſhe complains of. *The watchmen* (ſaith ſhe) *that went about the City found me, they ſmote me, they wounded me; the keepers of my wall took away my veil from me.* But, ſeeing that the Goſpel (through the goodneſſe of the Lord) hath begun to recover its light, and in ſo great a meaſure hath broken forth in the brightneſſe and glory of it, ſo that now the clouds and darkneſs are diſpel'd, and vaniſh before this riſing Sun; is it not meet for, yea, the duty of all the ſons of *Sion*, to endeavour by diligent ſearch and inquiry, the regaining of what hath been loſt, and the inveſting and decking of the Church again with her former Jewels and Ornaments; whereof Confirmation rightly made uſe of, is not the leaſt, and which wil add not a little to the Churches Splendor and beauty? *Meritò, inquit*, Hyperius, *iſt hæc in omnibus Eccleſiis & fideliter proponeretur, & religioſe uſurparetur.* Deſervedly would this be both faithfully ſet forth, and religiouſly made uſe of in all the Churches. Being therefore recovered and recommended to future practice, what welcome entertainment and willing ſubmiſſion ſhould it finde from all thoſe that wiſh well to *Sion*, and do heartily deſire the proſperity thereof? Have we been the Lords remembrancers, earneſtly beſeeching him to have mercy upon *Sion*, and to make *Jeruſalem* a praiſe in the earth? Have we had compaſſion on, and taken pleaſure in the ſtones, and favoured

Cant. 5. 7.

Impreatores, pontifices, Epiſ. *Brightman.*

Ibidem.

voured even the duſt thereof? And hath the Lord graciouſly inclined his ear, and had reſpect unto the prayer of the deſtitute, and not deſpiſed their prayer? Is he ariſen, and doth he begin to appear in his glory, for the raiſing of his Church out of her ruins? And hath he cauſed it to be proclaimed, that whoever is willing ſhould go up and build the houſe of the Lord; and given his people not only liberty, but incouragement ſo to do? And ſhall we now be ſlack and withhold our hand, and diſcourage the builders by our backwardneſs and untowardneſs? Shall we chuſe rather to abide ſtill in *Babylon* with the Potters, then to be imployed with our *Ezra's* in re-edifying the Temple, and ſetting up of the worſhip of our God in its purity? Far be this from any of us that profeſſe his name. Rather, let us bleſſe the Lord (as there is cauſe) that we live to ſee this day, and that he honours us with ſuch an oportunity of furthering ſo bleſſed a work; and let it not be undervalued and overſlipt. Let us readily and rejoycingly put our ſhoulders to the work, and make it a matter of great exultation, to ſee the Foundation of the Churches Reformation laid, and ſo good a progreſs made in its long deſired reſtauration.

3. In conſidering of, and reſolving upon ſome meet way, for the preparing and fitting of perſons unto Confirmation. The thing is not trivial, but of very great weight and concernment; as that whereby perſons are admitted unto full membership, and ſo conſequently, that whereupon the right conſtitution of the

Church

Churches of Christ doth much depend, and therefore not to be made use of slightly and as a meer formality, (as too too long it hath been) but with due deliberation, and all diligent circumspection. Such therefore as have been baptized in infancy, ought in order hereunto, to be carefully educated in the Nurture and admonition of the Lord; i. e. *In Doctrinâ Christianâ, & piis commonefactionibus ad officia pietatis*: In things necessary to be known and practised by persons professing Christianity. To which end the excellent and useful duty of Catechizing was religiously observed in the Primitive times of the Church, wherein a peculiar officer was appointed, a meet order prescribed, and a great assiduity discovered for the through and right management of so weighty a business.

Ephes. 6. 4

Piscat.

In great and numerous Congregations, the distinct office of a Catechist would be of very singular advantage; some meet and well furnished person, being chosen for this purpose, and designed unto this work, which he should wholly and diligently attend. The Ancients looked upon it as a businesse of so great concernment, that special heed was taken for the committing of it to such only as were meetly qualified for it; *viz.* to grave and staid men, eminent for their holiness, indued with the gift of teaching, patient, prudent, able to suit themselves in what they delivered, to the capacity and condition of those they had to deal withal. Its true, that sometimes this task was undertaken by such as were but young; for it appears that *Origen* was but eighteen

Hyper. in opus. de Cateches.

eighteen years of age, when first he was called to, and took upon him this hard Province in the famous School of *Alexandria*: But then we are to consider, that he was by his godly and learned Father *Leonides* trained up from his very child-hood, not only in the knowledge of the Scriptures, but also in the Liberal Arts and Sciences, in both which he profited exceedingly and above his years, to the great joy and admiration of his pious Parent and instructer, insomuch as that sometimes he would uncover the breast of this h s son, while asleep, and solemnly kiss it, blessing God and giving him hearty thanks that he had made him the Father of so rare a son. Besides it seems a kind of necessity put him upon it, the Church of *Alexandria* through the heat of persecution being then so dispersed, that others of riper years, so meet, were scarce to be had. Such another was *Cyrill* of *Jerusalem*, whose Catechetical Lectures to the Catechumens, composed by him in *adolescentiâ*, in his youth, *Hierom* makes mention of; though whether they were so many as now are extant, or delivered *Extempore*, by him, as *Grodecius* would have it, or be so free from corruption as they should be, is very questionable: only thus much they plainly speak out, That he was sooner then ordinary, mature, and so might the better be intrusted with that serious imployment. But ordinarily it was not so the Church using much caution in the choice of that person, upon whose shoulders they thought it safe to lay so great and weighty a burden.

Euseb. Hist. lib. 6. c. 1.

Hierom in Catalog. Origen Euseb. l. 6. c. 2

In Catalog.

Biblioth Patr. Rivet. Crit. Sa.

As

As for ordinary Congregations, the care hereof will lye upon the particular Paſtors, who ought to improve all wayes and means for the bringing of thoſe under their charge to the knowledge of the chiefly neceſſary truths of Chriſtianity: Whereof private, perſonal inſtruction is neither the leaſt, nor unlikelieſt to do poor ignorant Souls good. But of this, both that tis a duty incumbent upon Miniſters, and how it may be performed for the beſt advantage, I ſhall forbear to ſay any thing, ſeeing the reverend Mr. *Baxter* hath ſpoken ſo excellently of it already, to whom I ſhall refer the Reader.

In his Gildas Salvianus.

The more publick and common means, is that of Catechizing, which the Church in the pureſt times hath carefully obſerved for the preparing of adult Catechumens to Baptiſm, and the infant Baptized for Confirmation. This calls for the pains and prudence of the ſeveral Paſtors in their particular charges, that the darkneſs of ignorance may be diſpell'd by the beams of the knowledg of ſaving truths, and thoſe over whom they have the inſpection, may become a people prepared by the Lord. For which end, care ought to be had of theſe two things eſpecially, that the thing aimed at in this duty may be the better attained.

1. Of the Matter: That the things to be taught and learned by thoſe that are thus to be inſtructed, be ſuch as they ought to be; *Viz.*

1. Fundamental and neceſſary truths, which all of capacity are bound to be acquainted withall, and without the competent knowledge whereof, the hazard of Eternal life is manifeſtly in-

incurred. *Catechetica institutio est fundamentum ædificationis Ecclesiastica, adeò ut ea mediocriter formando populo Dei sufficere possit.* Catechetical institution, is the foundation of Ecclesiastical edification; so that in some measure it may suffice for the forming of the people of God. These truths are the Basis and groundwork as it were of Christianity, that bear up all the building, which therefore must be laid in the first place, before Superstructions be attempted, as we would be accounted wise Master-builders, Workmen that need not to be ashamed; and not undergoe the censure that they deserve, who think to erect an edifice without a foundation. Such truths have been alwayes the subject matter of the Catechism, which concern the weakest and lowest in the School of Christ, as well as the strongest and those in the highest form; being the necessary and common food of all the children of the Church, in respect of which radical truths, there is not an unity only, but such an equality also brought in among all sorts of Christians, as was heretofore among the congregation of the Israelites in the collection of their Mannah, where *he that gathered much had nothing over, and he that gathered little had no lack.* These are the truths which the Apostle *Paul* cals γάλα καὶ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, milk (for babes) and the first principles (or the elements) of the beginning of the oracles of God. Also, the pattern of wholsom words: *Sic vocat prima rudimenta Christianismi, quæ nos Catechetica capita vocamus, unde puerorum institutio in Scholis & Ecclesiâ incheari solet.* So he cals those first rudi-

Theolog. Bremens. in Act. Synod. Dodrec.

Non sunt contemnenda quæsi parva, sine quibus magna constare non possunt. Hierom. Epist. 7.

Ushers Serm. in Ephes. 4. 13

Heb. 5. 12. & 6. 1.

2 Tim. 1. 13

Paræ. in Heb. 5. 12.

rud ments of Christianity, which we call Catechetical heads, whence the institution of children in Schools and in the Church useth to take its beginning. There is this order (saith *Dickson*) to be kept, in bringing men to knowledg; the first principles and fundamental Doctrines must first be taught. These being the sum of those truths in the Scripture, which are necessary to be believed; hence it is, that the Ancient Creed wherein they are briefly comprehended was intituled the Apostles Creed; not because it was compiled by them (which some have thought without warrantable ground, as the Reverend and learned Mr. *Downe* hath clearly proved by divers Arguments) but because the matter therein contained is perfectly agreeable with the Apostles writings, and was collected out of them. For the same reason did *Luther* call his Catechisme, *Parva biblia*, because its a brief sum of the Doctrine of the Prophets and Apostles, and a compend of the Orthodox faith. Catechetical instruction ought therefore to be confin'd to doctrines fundamental and necessary, which all are bound to believe, whereunto the learned *Davenant* supposeth that the Apostle had respect, when he stiled *Titus* his Son, κατὰ κοινὴν πίστιν, after the common faith. And in this regard the great *Athanasius* both begins and ends his famous Creed with these words; This is the Catholick Faith, which unlesse a man stedfastly believe, he cannot be saved.

In loc.

Calv. instit. l. 2 c. 16. §. 18

In his Treat. of the Authors & authority of the Creed, as also Mr. Parker de Descens. Christi lib. 4.

In Præfat. Catechet. institut. a Dicterico.

Epist. ad Duræ. de pace.

Tit. 1. 4.

2. Few and not needlesly multiplyed: for so they were from the beginning, that they might be

be attainable by all: in one of the Apostles ordinary Sermons, there was so much matter delivered, as was sufficient to convert men to the Faith, and to make them capable of baptism. The confession made by the Eunuch, upon which by *Philip* he was forthwith baptized, is contained in a very few words: *viz.* I believe that Jesus Christ is the Son of God: *Quæ verba, inquit, Bucanus, continent perspicuam confessionis formulam quæ temporibus Apostolicis a Baptizandis adultis exigebatur.* Which words do comprehend a perspicuous form of that confession, which in the times of the Apostles was required from adult persons to be Baptized. The sum and substance of that Confession of faith which was made at Baptism, is comprised in those short words of Christ, when he commissioned the Apostles to go into all the world, and to gather his Church from among all nations: teaching and baptizing them. In the name of the Father, the Son, and the Holy Ghost. *Sufficiebat credentibus (inquit Hilarius) Dei Sermo, qui in auribus nostris transfusus est: Cum dicit Dominus, Euntes, &c.* That word of God is enough for believers, which was founded in our ears, when the Lord saith, Go teach and baptize. So that its likely that the confession of the Baptized, at first, extended no further then to the Doctrine of the Trinity: Whence it is that none of the ancient Creeds proceeded beyond it. That which bears the name of the Apostles (whereof, though they not the authors, yet evident it is that it was were framed not long after their time) *initio in sola fide*

Usher. Serm. in Ephes. 4. 13

Acts 8. 37

Loc. com. 47 § 31.

Mat. 28. 18

De Trinit. l. 2

Parker de Descens. l. 4. §. 10

fide Trinitatis substitit: At first it stayed in the Faith of the Trinity only: *De Ecclesiâ articulus, & qui eum sequuntur, tempore Tertulliani, ut videtur, addi cœperunt.* The Article concerning the Church, and those that follow it, began to be added, as it seems, in the time of *Tertullian*: yet is the rule of faith, set down by him, bounded within the same limits; *viz.* of the Doctrine of the Trinity. So also is the *Nicean* Creed, and that of *Athanasius*; to which more might be added. Christ then himself gave the first Rule of Faith, in the above-recited words, which are as it were, *Centrum Fidei*, the Center of Faith; whose command and direction to the Apostles, is the very Basis and Foundation of it. Whence it is, that the Ancients, when they fetch the Christian Faith from its first Original, or make any sum of the confession of it, *non ultra Trinitatem progrediuntur*, go not beyond the Trinity. *Lex fidei nostræ in Trinitate consistit*, saith *Augustine*; the Law of our Faith consisteth in the Trinity. And probable it is, that the Creed called the Apostles, was not fully finisht in this form it now is, till about the fourth Age after Christ.

De Præscript. adversf. Heretic.

Socrat. l. 1. c. 5

Martin. Ibid.

Parker de De. l. 4. §. 11

Serm. 131

Byfield on the Creed.

The Author of the Epistle to the Hebrews makes the principles of the Doctrine of Christ, but a few; as appears *Heb.* 6. 1, 2. Which the eminent *Zanchy* calls by the name of *Symbolum Magnum*, the Great Creed: where some reckon but four, accounting Baptism and Imposition of hands to be none of the Principles, but mentioned, as being the times when an account

Epist. ante lib. de Christ. relig.

Piscat. Paræus in loc.

was

was rendred, and profession made of those other; *viz.* by the adult baptized at their baptism, and by the infant baptized at their Confirmation: which Principles are therefore cal'd the Doctrine of Baptisme and Imposition of hands. Some reckon six, as they lie fairly to view: and some seven (which is the most that they can amount unto) making Doctrine to be a distinct principle from Baptism and Imposition of hands: in which Scripture, saith *Hyperius*, a most certain method of the Catechism is contained, then which a more compendious cannot be devised; so that marvel it is, that any in the Church should dare to depart from that form. But though they did, yet were the heads of Catechetical Doctrine still but few in number. *Augustine* referred them all to these seven; *viz.* Of the Trinity, the Benefits by Christ, the Resurrection, the last Judgment, Eternal life, Charity and Holinesse of life. *Calvin* refers them to four; *viz.* Faith, the Law, Prayer, and the Sacramets; With whom herein *Brentius* and *Bullinger* do agree. Mostly have Divines kept to those five; *viz.* the Decalogue, the Creed, the Lords Prayer, Baptism, and the Eucharist; to which some do add a sixth; *viz.* of the Doctrine of the Keyes.

Ursin. Prolego. ad Catechism.

Hyper. opusc. l. in loc.

Hyper. Ibid.

In Catechef. inter opuscul. Pfeil. in clave Theolog. Decade.

So that in the duty of Catechizing, heed ought to be taken hereof, and some short form pitch't whereof a rational account should be required from persons to be Confirmed. Among the many now extant, that lately set forth by the Reverend Assembly deserves to be preferred (with which a shorter may be joyned,

Baxter Confes. of Faith, §. 3.

as making way to it) having so large an approbation and Elogy, from so worthy and judicious a Pen: the approbation is given in these words: I do heartily approve of the shorter Catechism of the Assembly, and of all therein contained, and I take it for the best Catechism that ever I yet saw, and the answers continued for a most excellent Sum of the Christian Faith and Doctrine, and a fittest to try the Orthodoxness even of teachers themselves: After follows this larger Elogy, I would have those men, that have such a swelled belief, to compare the Assemblies shorter Catechism, not only with the Epistles which the Apostles wrote to particular Churches, but withall the confessions of Faith for four hundred years after Christ, in the Church; and see if any of them used a more extensive Form. Nay, all the Creeds and confessions of the Church set together for many hundred years, (except the Scriptures) were not comparable to this for fulnesse and exactnesse of order and Expression.—— Nay, what talk I of Creeds and Confessions, when you may read many and many Volumes of the Fathers, (which yet in several respects (for their reverend Antiquity, their better opportunity to know the way of the Apostles in matters of fact, &c.) I do prefer before any writings of these times) that contain not so much of the body of Theology, as this Catechism; which Simpliciter and for the innate worth of the writings themselves, I prefer much before them.

Thus he.

3. Facil

3. Facil and easie in regard of the expressions made use of in the delivery of them. Its true, that some of the Catechetical Doctrines are some of the deepest of the deep things of God: The lowest principles of Christianity (say the Reverend Ministers of *London* in their exhortation to Catechizing) are the highest Mysteries: being purely matters of Faith, and such as transcend the reach of reason and meer humane understanding; yet as to the ὅτι of them are laid down expresly in the Scripture, which are therefore to be propounded unto those that are to be taught, as near as may be in the Scripture termes: in which regard I call them plain and easie, because for the Divine authority of the Scriptures asserting them, they are to be received and believed as the truths of God, and as things that are unquestionably so; though by reason of the shallowness and weakness of our capacities, we cannot apprehend why, and how they should be so. Besides, they ought so to be laid down, because they are truths of common concernment, necessary to be known and believed by all; the weak Christian, as well as the strong; babes and unskilful, as well as those of perfect age, and who have their senses exercised: They are milk for the one sort in their Proposition (saith Mr. *Byfield*) and strong meat for the other in their Exposition. Easie and obvious they should be in their Superficies to every eye, though there lie hid in the bowels of them the most profound and knotty Controversies of Theology.

λακτοφαγοῖς. Clem. Alex. Heb. 5.13,14 ἄνδρες τελειοι.

On the Creed.

Serm. 115. in

Thus what *Agustine* said of the Creed in the beginning of his Sermon, *de traditione Symboli*, should be verified of the matter of the Catechism. *Symbolum inquit, quod vobis tradituri sumus, comprehensio est fidei nostræ & perfectio: Simplex, breve, plenum; ut simplicitas consulat Audientium rusticitati, brevitas memoriæ, plenitudo Doctrinæ.* The Creed that we are about to deliver unto you, is the comprehension and perfection of our faith: It's plain, brief, full; that in the simplicity thereof, regard might be had to the rudenes of the hearers, (or Catechumens) in the brevity to memory, in the fulness to doctrine; Agreeable whereunto is that passage of the reverend *Usher*: We may not think, saith he, that heaven was made for deep Clerks only; and therefore, beside that larger measure of knowledg, whereof all are not capable, there must be a rule of Faith common to small and great, which as it must consist of few propositions (for simple men cannot bear away many) so it is also requisite, that those Articles should be of so much weight and moment, that they may be sufficient to make a man wise unto Salvation.

Serm. in Ephes. 4. 13.

2. Care ought also to be had of the manner of performing this duty, which being duly observed, may much facilitate and promote the work. To which three things are requisite and to be observed.

1. That it be done frequently, even as often as conveniently it may; that so there may be opportunity of dealing with all that need instruction

ction this way; and that each person (from whom an account of the whole cannot be expected at once) may come the oftner under hand, and so by degrees a progresse be made, till the thing intended be attained. So much is intimated in that precept to the Jews, wherein they are injoyned this duty of Catechizing their children (for usually is this place brought as an instance hereof in the Old Testament): *Thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up:* In which Text two things are contained, that are expresly to this purpose. Deut. 6.7

1. The word rendred, To teach diligently, signifieth properly to Whet, and set an Edge upon them, as we use to do upon a Knife or Tool; and because this is done, *Sæpiùs ad cotem impellendo*: hence by a Metaphor it signifies, *ingeminare, iterare*, whence comes the word שנינה *proverbium: Locutio quæ Sæpiùs in ore omnium revolvitur*: A saying which is often revolved in the mouth of all men. So that the meaning of the word here used, is this: *q. d.* Thou shalt be often repeating and speaking of them; *repetes ea, inculces ea Filiis tuis*; that so they may sink into them by degrees; προβιβάσεις; a word used by *Matthew*, concerning *Herodias* instructing her daughter to aske of *Herod* the head of *John* the *Baptist*, which tis like she did with much earnestnes: *Non admonitionem solum (inquit Malvenatus) sed persuasionem, incitationem, vim super quandam significat.*

שבן Shindler. Penta-gloc. Oleaster in Deut. 6.7 Pagnin. interl. Varablus. LXX. Mat. 14.8 Maldonat. in l.

2. The Occasions which they are to take for the doing hereof; *viz.* at home, abroad, early and late; all opportunities to be improved this way, none omitted or neglected. Now what's here thus given in charge to parents, so far also concerns the Catechist, that he is to be frequently exercised in this duty; which the word, expressing his worke seems to import; *viz.* *κατηχέω. q. d. Insonare aut circum sonare; quòd talem institutionem necesse est summâ fide & assiduitate tradere.* The heart of man, specially in respect of spiritual things, being like unto a narrow-mouth'd vessel, taking in and receiving them, *guttatim* as it were: Need there is therefore for the Catechist to be doing the oftner with them, that his pains may be to good purpose. Precept must be upon precept, as speaketh the Prophet, *Precept upon precept, Line upon line*, here a little and there a little. And this was the custome of the Christian Church of old, *frequenter repetere, & ab auditoribus exigere quæ exposita fuerant*; often to repeat, and to require of the Auditors (or Catechumens) an account of the things that had been expounded or opened unto them: And that the rude and unlearned might the more easily and sooner understand: *Non gravabantur Catechistæ subinde eadem commutatis verbis repetere atque inculcare.* The Catechists thought it not too much, again and again, changing their words, to repeat and inculcate the same things.

Illyric. in Clav.

Isai. 28. 10

Hyper. in Opusc. cap. de Cateches.

2. Familiarly, and with much condescention to the capacity of the meanest and weakest; that so

ſo none may be diſcouraged, but rather allured and brought to a love and liking of the work, and to ſubmit unto it readily and cheerfully. Auſterity and a Supercilious deportment would ill become a Catechiſt: From which, what can be expected, but the daunting of their ſpirits, and deterring of perſons from him, who ſhould rather by all means endeavour to draw and indear them to himſelf. Such a carriage would better become, and be far more commendable in him, as was in the Apoſtle *Paul* toward the *Theſſalonians*; who was gentle among them, even as a nurſe among her children: and alſo toward others; for, ſaith he, *To the weak I became as weak, that I might gain the weak*; i. e. *Demittendo ſe ad eorum infirmitatem, ſeu ut cum infirmis agendo, manſuetè & abſque rigore.* Condeſcending to their infirmity, or dealing with them as with weak ones, gently and without rigour. They are babes that are committed to their care, who accordingly ſhould be tenderly dealt withal, and the moſt winning way made uſe of, that they may take in, and give entertainment unto thoſe truths, which they are to be inſtructed in. Thus old *Hierom*, having given divers precepts and directions unto the widow *Læta*, for the right inſtitution of her daughter *Paula*, cloſeth his Epiſtle to her in theſe words: If, ſaith he, you will ſend her unto me, *& magiſtrum me & nutritium ſpondeo: geſtabo humeris, balbutientia ſenex verba formabo, &c.* I promiſe you, that I will be both a Maſter, and a Nurſing father to her. I will carry her in mine arms, and, though an

1 Theſ. 2. 7 ἤπιοι ab ἥδω. Delecto placidus; virtus arrogantiæ repugnans leigh.

1 Cor. 9. 22 Paræus in loc.

Epiſt 7.

old man, I will frame my words in a stammering manner (or speak as she) which thing *Augustine* thus expresseth, as that which the Catechist should be willing to do; *viz. Decurtata & mutilata murmurare.* To use half words as it were, and broken expressions speaking a dialect most suitable to those that they have to do withal, and in the most familiar manner that they can.

De rud. Catechizand.

And hath not therefore the Church pitch't upon that course for Catechetical instruction; *viz.* by way of Question and Answer, as the most familiar and best suiting with the condition of those that are thus to be instructed? And in proceeding further with them, then the bare receiving of the answers in the Catechism, were not a familiar Interlocutory discourse, the fairest and likeliest way, to draw out of them their apprehensions of things, that so it may appear whether they do rightly understand, and be able to render a rational account of what they have learned, not resting in the meer work of the memory and tongue? And wherein they mis-apprehend or come short, to rectifie and help them by the plainest explication of what they fail in? It is true, that for the most part in the primitive times, the Catechist proceeded by way of Lecture, or Homily, in propounding the rudiments of Christianity; to which his Scholars were to give diligent ear, whence they had the name of Audients, Catechumens, or Hearers; as appears by the Catecheses of *Cyril of Jerusalem*, which are no other then so many Lectures upon several texts of Scripture. Yet had

Bibliot. patrum tom. 2

had they a certain day appointed before Pasche and Pentecost (which were the ordinary Baptismal times) wherein for a proof of their proficiency, they were examined by way of Question and Answer. And that this way of teaching was very ancient in the Church, may be gathered (saith *Pelargus*) from the two Books of *Junilius* an African Bishop, who lived, *ann.* 545. which he stiles, of the parts of the Divine Law, aud Dedicated unto *Primasius* Bishop of *Utica*, *Augustines* Scholar, having written them at his request; wherein he observes this Form of Question and Answer. And since the reformation, this duty of Catechizing having been received, (which had in the times of prevailing Antichristianism been so long neglected: *Ut Catechismi ubique non usus modò, sed & nomen penitus interciderit.* That every where not the use of the Catechism only, but the very name thereof lost) the practice of it hath been generally by way of Question and Answer; insomuch, that usually this is taken in the description of it. *Catechesis (inquit Ursinus) Christianæ Religionis, est brevis, perspicua, & ad captum rusticorum accommodata Doctrinæ Christianæ è Scriptis Propheticis & Apostolicis collecta, & in certas quæstiones & responsiones digesta explicatio & recitatio*: Catechizing or such a teaching of Christian Religion, is a brief, and plain explication and recital of the Doctrine of Christianity, fitted to the capacity of the rude and ignorant, gathered out of the Prophets and Apostles, and digested into certain Questions and Answers.

Hyper. Opusc. de Cateches.

In Epist. ante Junili Bellar Eccles.

Junil. in Præf. ad Primasium.

Bucer. de verâ Eccles. reconcil.

In Prolegomen. ante Catechism

3. In

3. In a fatherly manner, with authority mixed with love; and with such gravity and seriousness, as may become and adorn both their place and imployment; so that slightness and negligence may be prevented in those that are to be instructed, and due reverence and respect may be given by them to their teachers; which is a thing of no small moment and advantage. The advice of *Paul* therefore unto *Titus*, should be looked on, and taken home by Catechists, as belonging to, and to be followed by them: *Let no man*, saith he, *despise thee*. To which end, they ought so to behave themselves, that no just cause of contempt be given by them: *Quod fit, dum omnia sobria gravitate & gravi sobrietate (sine quibus authoritatem intercidere necesse est) quasi condiuntur.* Which is done, when all their actions are as it were, seasoned with a sober Gravity, and grave Sobriety, without which it cannot be, but all their Authority should come to nothing, or fall to the ground. They should teach then, as those that have authority, so that those who are taught may be sensible and take notice of it, which would be found not a little to further the work. Besides, there will be great need hereof in another case also, *viz.* in reproving: which the slothfulnesse of some, and the irregularities of others will oftentimes even necessitate them to make use of. Twill be requisite that this go along with instruction, which else will be of little avail with some dispositions, in whom the one must make way for the other. And is not so much hinted to us in this, that in both the Sacred

Tit. 2. 15

Heming. in l.

Langu-

Languages the same word should signifie and be used for both these; *viz.* יסר, in the Hebrew: Shind. Pentagl. *Corripere, Reprehendere*: to Correct, Reprove; *& erudire, instituere*, and also to Teach and Instruct. So likewise παιδεύω, in the Greek: *Quia institutio & informatio puerorum, sine* Leigh Crit. Sac. *Disciplinâ & castigatione locum habere nequit.* Because instruction and the information of children, cannot take place without Discipline and Chastisement? And doth not authority in the teachers set an edge as it were, both upon the one and the other, making them to pierce the deeper, and so become more efficacious then otherwise they would be?

But the word farther carries Sweetness and Mildness in it also, as well as authority, which should be so far discovered, as that it might be observed and relished in all the carriage of the Catechist, and be concluded to be the root and spring from whence both Precepts and Reproofs do proceed. In how sweet and winning a way doth *David* compellate and invite those whom he would instruct and Catechize: *Come ye children*, saith he, *hearken unto me, I will teach you the fear of the Lord.* Psal. 34. 11 *Illos alloquitur, qui prima fidei rudimenta percipiunt.* Glos. Ord. He speaks to those who receive the first rudiments of the faith: and being about to comprize Religion into a short sum, he thus makes his entrance; *Come ye children.* Andrews Cate. His son *Solomon* also, who had been his Schollar, taking upon him the same work of Catechizing, speaks in the same insinuating Dialect: whose usual manner it is to call those whom he would instruct, by the loving

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Pro.4.1 and often elsewhere compellation of children: as, *Hear ye children*, saith he, *the instruction of a father*; Both of them hereby shewing, what a father-like affection and sweet behaviour there should be in the Catechist, toward those that are to be instructed by him. Which, it seems, was in both these respects to be found in the Catechists of old, who commonly had by their Scholars the respectful title of Fathers given unto them; for so much that eminent Catechist, *Clemens Alexandrinus*, tels us: *Patres eos dicimus, qui nos in Catechesi instituerunt*. We, saith he, call those Fathers, who have instructed us in the Catechism.

Stromat.lib.1

Such heed ought to be taken in this important duty of Catechizing, both as to the matter or Doctrines to be taught, and also the manner of performing it; as being of very great use and advantage to the well-being and beauty of the Church; (*nam nullus certe fructus ab auditoribus Catechesi non probè instructis expectari potest in Ecclesiâ*. For certainly, no fruit can in the Church be expected from those hearers who have not been well instructed in the Catechism) and a necessary mean to the present work of Reformation, in the judgment of Heroick *Luther*. *Si Ecclesia, inquit, debet unquam reflorescere, necesse est, ut a puerorum institutione exordium fiat*. If ever, saith he, the Church do flourish again, of necessity the work must take beginning from the institution of children: which therefore should speedily and carefully be set about.

Loc.com.class 4

4. The

4. The duty of Miniſters lyeth in this; *viz.* In conſidering of, and laying down ſome meet way for the right management of the work of Confirmation, and the receiving of ſuch thereunto, as are fitly qualified for it; that as all things in the Church, ſo this among the reſt may be done and performed decently and in order. For this end, becauſe its a work of common concernment, (being the ſolemn admiſſion of a perſon to full memberſhip, and by which he aſcends from the lower rank or Claſſis of minors and Catechumens, unto the higher of adult, and thoſe of perfect age, who have right, and accordingly are to be admitted to the actual injoyment of all Ordinances and Priviledges of ſuch, and that not in one particular only, but in all the Churches of Chriſt,) requiſite it is, that the courſe and way to be taken and made uſe of, ſhould after due advice be concluded upon, by as general a vote and conſent as may be, of thoſe to whom the care hereof properly belongs and is committed; that ſo there may be a ſweet Harmony in their proceeding in the practiſe hereof, for the prevention of all jealouſies and exceptions, and the taking away all juſt occaſion of diſtance and diſſatisfaction hereabout.

In order to the better accompliſhment of this thing, I ſhall crave leave to propoſe by way of *Quære* (not to anticipate or preſcribe to any, but meerly, with ſubmiſſion, to communicate my preſent thoughts) theſe few particulars following, which haply may not be altogether unuſeful, but ſomwhat conduce hereunto.

1. Whe-

1. Whether a competent knowledge of the Fundamental Doctrines of Christianity, ought not to be the standard and rule, for the triall of a persons fitnesse in this regard, and to be accepted of, and acquiesced in as sufficient. *Qui credit omnia (inquit Davenantius) quæ hoc brevi Symbolo (viz. Apostolorum) comprehensa habemus, vitamq; Christi præceptis conformem agere conatur, ex albo Christianorum non est expungendus, neque à communione cum aliis Christianæ cujuscunque Ecclesiæ membris abigendus.* He that believes all things which we have comprehended in the Short Creed (*viz.* of the Apostles) and indeavours to lead a life conformable to the precepts of Christ, is not to be wiped out of the Catalogue of Christians, nor cast out of communion with other Members of any Christian Church whatsoever. Not, but that such a person may have attained to more, and ought to strive after greater degrees of knowledge, which in the work of examination may be inquired after. Yet in case this, and this only be found, ought we not to rest satisfied with it, as was the manner of the Primitive Church to do? Nevertheless, pressing them not to rest here, but, according to the Apostles Exhortation; *to go on to Perfection.*

In Epist. ad Duræum. de pace, &c.

Heb. 6, 1

2. Whether the profession of their knowledg and Faith in those Fundamentals, ought not to be required of every one to be Confirmed without exception? as being necessary to a further progresse, and the ignorance thereof inconsistent with the very being and truth of Christianity

anity in the adult? And are we not herein to deal impartially, not respecting the person of any, seeing Christ doth not; whose commands and ordinances are alike obligatory to all (none being exempted) and are to be submitted unto by one as well as another? and in case of defect herein, or refusal, are we not to forbear to proceed any further, and plainly to shew such persons their sin and danger, exhorting them withall to future diligence and submission?

3. Whether this profession (at least in men) ought not to be publick, before the Church or Congregration? Seeing that persons thus admitted, ought to be owned by all, and joyned with in Communion as full Members, and respected accordingly in the performance of all those duties that such Members do owe one unto another. This clearly appears to have been the practice of the Primitive Church, the adult Baptized making a publick profession of their Faith at Baptism, wherewith Confirmation usually was conjunct; and that the like was required of the infant-baptized, at their confirmation when adult, is more then probable, because then they were to be admitted to full membership upon their own account, and not of their parents; and therefore to make a personal profession of their faith, and owning of that Covenant whereinto they were Baptized, and to it by Baptism ingaged. The infants of Christians (saith *Pareus*) who had been baptized In Heb.6.2 in their infancy, coming to years of discretion, were by imposition of hands received into the

Church

Church of the Adult, having first, *coram Ecclesiâ*, before the Church recited those heades of the Catechism there mentioned. So also *Piscator*; the infant baptized, having after their Baptism been instructed, *coram Ecclesiâ* (*coram Episcopo ac populo*, before the Bishop and the people saith *Calvin*) *solebant per manuum impositionem in fide Christianâ confirmari.* Were wont before the Church by imposition of hands to be confirmed in the Christian Faith; which course, saith he, ought still to be observed; and was accordingly by the *Waldenses*, who brought their children, when grown up, *Ut rationem fidei suæ ipsimet liberrimè, coramque totâ Ecclesiâ in celebratione ritus impositionis manuum profiteantur.* That they themselves might freely professe and render an account of their faith before the whole Church in the celebration of the rite of imposition of hands.

Heb.6.2

Instit.lib.4 cap.19.§.4

Obser.4.in loc.

Apolog 4.parte

4. Whether ought not an inquiry to be made into the life and conversation of the person to be confirmed, and satisfaction in that regard as to sins of Omission and Commission to be given so far, that it may appear to be inoffensive and without scandal; nothing being found therein that is either cross to, or inconsistent with the Faith, whereof he hath made profession, and the Covenant he hath entred into? Seeing that the beauty of the Church consisteth in the quality of the members thereof, who ought to be both sound in the Faith, and unblamable in their lives: the want of either of these would make them the blemishes and deformity of that body

body to which they do belong: And therefore as a course is provided by the Lord Christ himself, for the cutting off, and casting out of such, as by the negligence or inadvertency of those who should have prevented it, being gotten into the Church, do discover themselves at any time to be such; So will it from thence follow, that due care ought to be had for the keeping out of these that appear to be such, before they be admitted, that so the Church may be indeed (as it ought) a Society of visible Saints, whom Jesus Christ the King of Saints may own, and delight to be in the midst of.

5. Whether ought not Confirmation to be solemnly performed in the Church, with Prayer and Imposition of hands? Seeing it was the practise of the Primitive Church so to do; wherein, though Prayer were the main and principal thing, yet was not Imposition of hands omitted, being a rite or gesture that had been much used, and honoured in the Church before the coming of Christ, as may be gathered among others, from *Mat.*19.13. where it is thus said: *Then they brought unto him little children, that he* (i. e. Jesus) *should lay his hands upon them, and pray, or blesse them: Erat enim manus impositio vetus & celebre in populo Dei benedicendi Symbolum.* For imposition of the hand was an ancient and famous Symbol or sign of blessing among the people of God. It was therefore continued after the coming of Christ, as upon other solemn occasions (*viz.* the conferring of the Holy Ghost in the extraordinary gifts of it, Parzeus in loc.

and Ordination unto office) in the Church.) So also in the rite of Confirmation: *Episcopi & Presbyteri examinatis imponebant manus, additâ faustâ precatione & benedictione.* Bishops and Presbyters did lay their hands on those that were examined, to which was added Prayer and Benediction. This at first was the only rite in Confirmation, till Unction came in, which yet excluded it not, but still was it acknowledged, and at least pretended to be made use of: for which cause, Confirmation was expressed by it as well as Unction. And since the time that that super-added Ceremony hath been abolished by the Reformers, (and justly so) the Primitive rite of Imposition of hands hath been retained: *Examen vetus retinetur in emendatis Ecclesiis: Superstitiosa, Unctio, & tactus genæ, ut vana & inepta omittuntur.* The ancient way of examination, is retained in the Reformed Churches: Superstitious anointing, and the blow on the cheek, are justly omitted as vain and foolish. Evident then it is, that this rite hath taken place in the Church, from the Apostles times down along to this day; and therefore, though, having no precept, it may be looked on as not necessary, but indifferent; yet having the example both of the Apostolical and succeeding ages, it deserves respect, and to be accounted of, not as a meerly frivolous and empty, but a commendable and convenient rite, rather to be observed and practised, then laid aside altogether, and neglected as useless: *manuum impositionem* (*inquit* Piscator) *putamus liberæ observationis esse, ut cujus exemplum quidem*

Heming in Heb.6.2

At least approved of & wished for. See p.42 Heming. Ibid.

Observat. 4. in Heb.6.2

dem Apostolicum extet, non autem præceptum Christi. We suppose that the observation of Imposition of hands is to be left free, as whereof there is indeed extant Apostolical Example, but no precept or command of Christ.

6. Whether ought not the person so Confirmed, to be by the Pastor openly declared to be admitted unto full membership, and to the injoyment of all Ordinances and Priviledges of such, that so the whole Congregation may take the more notice of it, and be stirred up to the performance of all those duties that they owe unto him? That this was the manner and practise of the Church of old, is testified by *Corderius*, who setting down the particulars of those things that were observed toward the adult babptized (who were then usually confirmed) reckons this for one: *Quòd Pontifex ipsum Eucharistiæ capacem declarabat.* That he was declared by the Bishop to be capable of the Eucharist. In Annotat. in D. Areopagit.

7. Whether would it not be of use, to keep a publick register, wherein the names of all those who have been confirmed should be inrolled? Which course hath been taken and observed amongst us for such as have been baptized, who yet not coming under the like cognizance of, nor standing in so full a relation to the Church, as do the other; there seems to be more reason (though there be reason enough for both) why the former rather then the latter should be recorded. The Antients judged this a circumstance worth the regarding: among

whom as it was required of the Competentes that they ſhould give in their names; ſo the cuſtome was to regiſter or record them. *Meritò imprimis vetus ſervaretur inſtitutum Eccleſiarum de inſcribendis eorum nominibus qui Baptizantur.* Deſervedly ſhould the old order and appointment of the Churches be kept, concerning the writing down of the names of ſuch as are Baptized, who then alſo uſually were confirmed. This is evident from the Epiſtle of *Auguſtine*, written to *Martianus* a Catechumen, which he ſhutteth up with theſe words, *Tua mereri Scripta deſidero, & te nomen dediſſe inter Competentes vel daturum eſſe, jamjamque cognoſcere.* I do deſire to obtain ſome lines from thee, and now to know that thou haſt given in, or wilt give in thy name among the Competentes. And let this ſuffice to be ſpoken concerning the duty of Miniſters for the reducing of Confirmation.

Hyper Opuſc. cap. de Catech. Do not theſe places ſound ſomewhat this way. Pſa.69.28 See Calvin. See Ainſworths Notes alſo. Iſa.4.3. Pachymerus in Paraphraſi in Dionyſ. Areopagit. Speaking of recording the names of thoſe that were to be Baptized, *In Sacris tabulis, ads, hunc autem exiſtimo eſſe librum viventium. De Eccleſ. Hierarch. l. 2.* Epiſt. 155.

2. As for the people, their duty lyeth in ſuch particulars as theſe.

1. To be willing that Miniſters ſhould take this courſe, and readily and willingly to ſubmit unto it without murmuring or oppoſition; for as it is required of, and belongs unto the one to take heed unto, and govern the flock committed to their charge, and over which the Holy Ghoſt hath made them Overſeers: So are the other injoyned chearfully to yeild obedience to them in the Lord, and to be guided by them. Your frowardneſſe and refuſal, will both diſpleaſe the Lord, and hinder the Work; as alſo, diſcourage your Guids, and be prejudicial

Acts 20. 28

Heb. 13. 17

to your own Souls: For if you shall cause those to grieve and grone under the burden, whom you ought rather to chear in their work by your ready subjection; certainly twill be unprofitbble for you. They may not, they dare not admit you unto full membership, without satisfaction given, and till upon tryal you have approved your selves to be competently at least qualified for it. Their fidelity to Christ and his Church, who hath instructed them as his Stewards with the administration of his Ordinances; (which they ought to preserve pure, and not to prostitute them to the unworthy that would pollute them) calls for, and necessitates them to care in this particular: So that it would be no lesse then sinful neglect of duty in them to administer, and dangerous presumption in you to adventure upon the participation of such ordinances, without due tryal made of your fitness on their part, and just satisfaction therein given on your. *Nefas esse ducimus, quenquam ad cœnam accedere Dominicam, qui exigi & repeti à se elementa Religionis ægrè feret. Quæ, malum, dementia, velle sacrosanctis mysteriis interesse, &, ut Christianum decet, uti; intereà autem nec fidem Christianam profiteri, neque de recto usu Sacramentorum recitare quicquam posse?* We shall account it an heinous thing for any one to come unto the Lords Supper, who will not endure that the Principles of Religion be required of, and repeated by him. What mischief? what madnesse is it, to desire to be present at those Sacred Mysteries, and (as a Christian ought) to make use of them, and in

Hyper. Opusc. cap. de Catech.

the mean time not to professe the Christian Faith, nor be able to recite any thing of the right use of the Sacraments? And do not they deserve exclusion, yea, in a sort exclude, and render themselves uncapable of communion, that shall wilfully refuse to submit unto instruction, and the orderly way of admission? *Equidem (inquit Hyperius) non dubitarem uno verbo edicere, si quis cum Doctrinâ Catechisticâ nihil putat sibi commune esse, hunc perinde facere, atque si se non esse Christianum & cum Christianismo nihil habere velle negotii testificaretur.* Verily (saith he) I should not doubt roundly to pronounce, That if any one thinks he hath nothing to do with the Doctrine of the Catechism, its all one as if he should declare himself not to be a Christian, and that he will have nothing to do with Christianity. We should let the people know (saith Mr. *Baxter*) that we take their refusal of examination, for a refusal of Church-membership, and exclusion of themselves. Can the Work of Reformation be carried on prosperously and as it ought? or the Ordinances comfortably and with benefit be injoyed unlesse this course be taken? Truly, I suppose that if it were duly looked into, this would be found to be the principal thing, through the neglect whereof, the work hath been hitherto obstructed, so that the desires and endeavours of the Lords people have been thus far in a great measure frustrate and fruitless. And will you, the people, still continue to lay this rub in the way, or oppose such as shall labour to remove it? Believe it, in so doing, as your

Ibidem

Gild. Salvian p. 215

your losse would be great, in depriving your selves of what otherwise you might injoy; so your sin would not be small, in setting your selves against that, which the Lord in his Word requires and calls for; the Saints have now a long time earnestly desired and prayed for, and more then ordinary providences have made way for, and given you an oportunity to promote and further.

Object. But you will haply say, Were not things well enough before, when among us no such course was taken, or so much as thought upon? and therefore what need this alteration, and the introducing of a practise into the Church, unknown (as to this use of it) to our predecessors?

Solut. 10. Surely we should be inexcuseably ungrateful and injurious unto the Divine goodnesse, should we not with all thankfulness acknowledge the choice and singular benefits and priviledges bestowed on, and enjoyed by the unworthy people of this Island, above what hath been vouchsafed to most, if not to any other Nation. The Lord (for ever blessed be his Name, and magnified be the exceeding riches of his Grace) hath ever looked toward us with an eye of special favour and respect: Insomuch, that in the very first publication of the glad tidings of the Gospel, and as soon as ever it began to go out into all the World, the gracious providence of God took order, that the sound of it should reach unto, and be heard in this remote corner thereof: *à primo exortu Evangelii, (inquit venerabilis Usserius) susceptisse* De Primord. Eccles. Brit. c. 1

Britannos Christi fidem Gildæ verba satis indicant. The words of *Gildas* do sufficiently declare, that from the very first rising of the Gospel, the *Britains* received the Faith of Christ; by the Ministry either of some one of the Apostles, or their Contemporaries: Yea, (as saith Sr. *Henry Spelman*) *certum est Britanniam à primis ipsis seminatoribus recepisse fidem* It's certain that *Britain* received the faith by the very first Sowers of it. And how early this glorious Sun visited our coast, the same Author shews: *Evangelii lumen (inquit) radiavit in Britanniâ tempore novissimo Tiberii Cæsaris, qui obiit anno quinto post Christi resurrectionem.* The light of the Gospel beamed forth in Britaine, in the latter end of *Tiberius Cæsar*, who dyed in the fifth year after the Resurrection of Christ. To the same purpose speaks the well-deserving *Cambden*: *Certum est, inquit, Britannos in ipsâ Ecclesiæ infantiâ Christianam Religionem imbibisse.* Certain it is, that in the very infancy of the Church, the Britaines received the Christian Religion. And for the work of Reformation, so happily enterprized by *Luther*, as this Nation was not the last, so neither was it the least, but most considerable party, among whom Religion was recovered and refined from the deluge and drosse of Antichristian errors: Where (through Free Grace) the Work did so prosper, and the Gospel make so admirable a progresse, that (without partiality, and to the praise of that glorious Grace be it spoken) as no Church hath excelled us for Soundnes in the Faith, and Orthodoxnes of Doctrine:

Concil. Britan.

Ibidem.

Brittannia.

Clerus Anglic. Anno Mundi

ctrine: so hath none equal'd us in regard of the Ministry, for lively and profitable Preaching, and (which through Divine concurrence, hath been the blessed fruit of it) in regard of the people (even many of them) for the power of godliness. But

2. Though for the Doctrines of the Gospel thus preached and professed among us, it were in a good measure well with us; yet in other regards was it so far from being wel enough, that it fared very ill with us; things being much out of order and beside the Rule, in matter of Worship, Discipline, and Government; so that the way and form that herein was pitch'd upon, and established by civil Sanction among us, found alwayes some, even of those who were truly pious and conscientious, that did oppose and could not conform to it; by which means it became a ball of continual strife and contention, and through the violence of those in power, an instrument for the silencing and suppressing of many that might have been of singular use and advantage to the Church, and an occasion of unhappy separation. Surely, it is much to be wondred at and lamented, that those first reformers among us, pious and learned, well-meaning, and well-deserving men, should so far neglect the pattern contained in the Word, and borrow and fetch so much of their platform from those, from whom they had so justly and commendably receded; which gave an adversary of the polity of the Church here, too just cause to intitle his Book upon this subject *Altare Damascenum*. Among other things

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wherein they imitated those of *Rome*, was their childish Confirmation, performed only by the hands of the Bishop: The true use, and right end of this ancient and laudable Rite being altogether neglected if not also unknown.

Whence it came to passe, that the Congregations in this Nation, were over-grown with ignorance and profaneness, consisting mostly of such as were the blemish of Religion professed here, and a scandal and offence unto those that feared the Lord. And was it then well enough with us while things were so? Do not, and have not the Lords people seen, and been for many years convinc't of the necessity of a Reformation in this particular? And will you now say (when an oportunity is afforded for the doing of it) that there is no need of it; and oppose the Ministers of Christ, that desire and endeavour the redress of whats amiss, by the restauration of this ancient, excellent, and useful course and practise Surely, such a carriage would be both your sin and your shame, an injury to the Church, and a grief to the Saints; which you ought carefully to avoid, and labour rather to chear their hearts, strengthen their hands, and occasion them to rejoyce in, and blesse the Lord for your ready submission unto those that have the rule over you, in this so great and necessary a part of their work.

Object. 2. This is a course to be taken with children, and not with those who are of riper years, and now grown aged.

Solut. You may perhaps think so, because Confirmation heretofore hath been so (but wrongly

wrongly) made use of; children for the most part being the object of it. But that this was a meer abuse of it, sufficiently appears by what hath been said already. The Primitive Church admitted none hereunto, (as they ought not) but such as were of competent years, and come to understanding in the things of God. the same (as we have shewn) was the practise of the *Waldenses*, and is the judgment of the reformed Churches. The truth is, children are not capable hereof, nor qualified for it; but such only as are adult and come to some maturity; and therefore whatever your years or age may be, you ought not to be owned as full and compleat members, till you come under confirmation; you may not injoy the one, if you will withdraw and exclude your selves from the other. Such, as being old men in years, shall yet upon tryal be found to be children in understanding and Knowledg, ought to be dealt withal as children in this regard; *viz.* to be instructed in the principles of Religion, and required to give an account of the same; their age cannot exempt them from an indispensable duty: neither ought they to think much of it, nor be unwilling in a plain and familiar way to be taught those things, the ignorance whereof is in them inexcusable and so great an evil, that if persisted in, and not prevented, may not only endanger, but prove the utter ruine of their pretious souls for ever. *Quam diu (inquit Hyperius) ex omni hominum genere (juvenum, virorum, matronarum, senum) aliquos esse constat, qui capita Doctrinæ Religionis tenentur ignoratione;* Opuscul. cap. de Catechet.

tione; tam diu erunt omnis generis homines in scholâ Catechisticâ auditores ac discipuli. As long as there are any sort of men (youths, men, matrons, old men) that are ignorant of the heads of the Doctrine of Religion, so long persons of all sizes shall be auditors (or Catechumens) and learners in the Catechetical School: *viz.* In order to their admission unto confirmation, to which such knowledg is pre-requisite: So that ripenesse of years is so far from being a just plea for the exemption of any, that it is necessarily required in persons to be Confirmed.

Object. 3. We have been heretofore owned for full members, and have injoyed the priviledge of such; and why should we not be so owned still?

Solut. That you were so accounted of, and dealt with, proceeded from either the ignorance or negligence of those that should have done otherwise, unlesse upon due trial you have approved your selves meet. Had they eyed, as they ought, and kept close to the rule that should have guided them herein, you might haply have come to see your condition to be otherwise then you deemed it to be, and have entertained other thoughts of your selves then you did, which might have proved of no small advantage unto you. So that if things be duly weighed and considered, you will say, That they did you an injury rather then a courtesie in dealing with you as they did; and be so far from liking and allowing of such a course, whereby you were occasioned to sooth your selves in a state that was neither good nor safe, that you will

will see cause of blaming them for their unfaithfulness in a matter of great concernment, and to blesse God for those that shall endeavour the rectifying of your mistakes, and to let you know that the case is far otherwise with you then you imagined it to be.

And as for the priviledges that you injoyed, (*viz.* the Ordinances belonging unto compleat members only) alas, what could more indanger your precious souls, you being not rightly qualified for them? For instance: 'Tis true, that nothing is more sweet and refreshing then the Lords Supper to a gracious soul, drawing nigh to the Lord therein as he ought: for therein he feeds and feasts upon the Lord Jesus, and all his fulnesse unto eternal life. But now, the unworthy person presuming to approach unto, and partake of that Ordinance, in stead of Blisse, meets with his Bane, eating and drinking Judgment to himself, and becoming guilty of the body and blood of the Lord. And so (according to the Prophet *Davids* imprecation) *the Table of the Lord proves a snare before him, and that which should have been for his Welfare, a trap and ruine to him*: And now tell me, Is this a priviledge worth the pleading and contending for?

1 Cor. 11. 29

Psal. 69. 22

Object. 4. You conceive it will be a disparagement and disgrace unto you, to submit unto such a course, whereby you should discover your ignorance in the very principles of Religion, having lived so many years under the Gospel.

Solut.

Solut. And will you to avoid this seeming inconvenience expose your selves to inevitable perdition? You have hitherto been estranged from the life of God, through the ignorance that is in you; and can you be contented to live and die so? and lose the fruition of the Lord for ever, rather then men should know your condition to be such, as indeed it is? If the fear of a little supposed disgrace from men, and those but a few that you live and converse withall, of such force as to cause you (to your Eternal hazard) to neglect a necessary duty. Should not a desire to avoid utter shame and confusion of face before all men and angels, be much more prevalent with you to neglect no longer, but speedily to set about it? Do but seriously weigh the words of the Apostle *Paul*, and then say whether you can brook to continue in your grosse ignorance and blindness to avoid any thing that may possibly betide you here
2. Thes. 1. 7, 8, 9 below? *The Lord Jesus* (saith he) *shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the glorious Gospel of our Lord Jesus Christ*: (the inseparable concomitant of such ignorance) *Who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his power.* See here; ignorance of God is as dangerous and destructive, as disobedience to the Gospel, which is the consequent of it, and go-
Prov. 19. 2 eth accompanied with it: For, without knowledg the heart is not cannot be good; and if that be naught, which is the spring and root of all

all your actions, surely your lives must needs be so, whatever your fancies and pretences may be to the contrary. You would account it (and iustly so) a great discovery of weakness and folly in any one, that should chuse to conceal a grief or disease in the body, though mortal (least it should be commonly known) from the Chirurgeon or Physician, and refuse to put himself into their hands for the cure of it, and to prevent the mischief that else would certainly insue upon it. And are not they much more blame-worthy, that shall do so by their spiritual maladies? which threaten the life of their far more precious souls, the Eternal ruine whereof must needs inevitably follow, unlesse some effectual course be taken for the healing of them? You plainly see, and will readily confesse the great folly of the one; Oh! be not guilty of greater in the other! The longer you have continued in such a condition under the Gospel, the more haste ought you to make in the use of all good means to get out of it: And seeing the Lord hath spared you all this while, and winked, as it were at the *time of your former ignorance*; Let the consideration of this his goodnesse and forbearance now at lenth lead you to repentance: *Account the long-suffering of the Lord Salvation*; i. e. *Ad salutem vobis conducere*, to conduce to your Salvation; the gracious end of God herein, (and the use that you ought to make of it) being this, that men should not perish, but be saved, by coming to repentance, and the knowledge of the truth.

Rom: 2.5
2 Pet. 3.15
Piscator.
2 Pet. 3.9
1. Tim. 2.4

2. Ano-

2. Another duty incumbent upon the people, is this: Diligently to labour after knowledge, in the principal doctrines of religion especially; for without your own industry added thereunto, the pains of the Ministry will but little profit you. You have seen the absolute necessity of it, in order both to your own eternal good and also to the Churches satisfaction for your admission to full membership. Wisdom in this regard, is the principal, or first thing to be looked after: *therefore get wisdom, and with all your getting get understanding*: and if accordingly you cry after knowledge, and lift your voice for understanding; if you *seek her as silver, and search for her as for hid treasures, then shall you understand the fear of the Lord; and find the knowledg of God*: And happy is he that finds it.

Pro.4. 7. רישית חכמה.

Prov. 2.3,4,5
Prov.3. 3

Which that you may do, your duty is:

1. To attend and watch diligently at Wisdoms gate, and daily (*i. e.* often) to wait at the posts of her door: *Postes sunt Sapientiæ doctores.* These Posts are the teachers of Wisdom: As painful Scholars watching the School doors, that they may be first in upon the opening of them; that you may hear her voice by her Messengers speaking unto you; whose instructions you ought readily to receive and carefully to lay up, making your hearts the store-houses of the word of Christ, which should *dwell richly in you in all Wisdom, being able to make you wise unto Salvation.* Such are by Christ pronounced blessed, *as hear the word of God and keep*

Prov.8.34
Lavater in loc.
Wilcoxe.

Col.3.16

Luke 11.28

keep it. And therefore ought you to give the *more earnest h ed unto the things which you have heard, least at any time you let them slip or run out of your minds and memories*, being as leaking vessels, knowing that what is so received, is received in vain and lost: For the forgetful Hearer, is a Selfe-deceiver. Heb. 2.1. μὴ ποτε παραῤῥυῶμεν. Jam. 1. 25

2. To Study and search the Scriptures frequently and seriously: Which are, as it were, the mine wherein the pretious treasure of Wisdom and Knowledg lyes. You should be familiar with them, making them the matter of your meditation day and night; taking all opportunities of being thus exercised. Herein is contained both Milk for babes, the principles of the Doctrine of Christ, plainly and expressely laid down to the capacity of the meanest; so that the lamb may wade here these waters of life are so shallow: And also strong meat for those that are of full age; deep and hidden mysteries, such as may exercise the understanding of those that are most skilful in the word of Righteousness; so that here the Elephant may swim, and after all searches and attainments have a *plus ultrà* to strive and presse after. This is that incorruptible seed whereof we are born again: and this same word of Grace is that whereby we grow, and which is able to build us up, after we are new born, till we come to be perfect men, throughly furnished unto all good works. This therefore you may not be strangers to, now and then only, occasionally and cursorily looking into it, but familiarly acquainted with, and studious of it; as you de- Psal. 1. 2 1 Pet. 1. 23 Act. 20. 32 2 Tim. 3. 17

fire to attain that knowledge I am pressing you unto, which here alone is to be found.

3. To beg it of God earnestly and humbly, in a due sense of your want and need of it; who is the father of lights, *from whom cometh every good and perfect gift, and who giveth to all men liberally and upbraideth not.* This is that whereupon the successe of your labour in both the former particulars doth depend: Hearing and Studying of the Word, being the only means of his own appointment, wherein he useth to communicate this Wisdom to those that wait upon him; and which then only prove effectual, when he is pleased to accompany them with his blessing. So that if you would speed, you must pray and hear, and pray and read, and meditate; and know, that neither means nor pains will be of any avail, if the Lord by his Spirit do not teach you, and open your eyes, ears and hearts, to see, hear, and understand those deep things of God, which of our selves we are not able to apprehend. If you should enquire and ask, Where is Wisdom to be found? and Where is the place of understanding? Your teachers will answer and say, Tis not in us to give it, for we are but weak instruments, able to do nothing of our selves: The Scriptures also will say, 'Tis not in us, we are not the fountain of that living water, but Chanels only and Conduit-pipes, through which it is conveighed and derived unto you: But they will withall both tell you, that you must look higher, and go to God for it, who alone

Jam. 1. 6, 17

1 Cor. 2. 11. 14

Job 28. 12

1 Cor. 3. 5, 6

alone maketh use of instruments and means, and by them bestoweth it upon them that seek unto him for it: for the Lord giveth *Wisdom, and out of his mouth cometh knowledg and understanding*. Therefore let not this duty be neglected, but be much with God in the performance of it, as you would not have your labour to be in vain, Prov. 2. 6

3. Your duty is to be Cautious and Circumspect in your carriage, and to look carefully to your conversations, that they be (as they ought) blamelesse and without offence. To professe with your tongues that you know God, and the Doctrines of the Gospel, and make your boast hereof; *if in Works you deny him, and walk contrary unto them*, it wil be construed and justly accounted no other then hypocritical ostentation, whence it may be concluded, that though you have a form, yet you want and deny the power of Godlinesse, from whom the Lords people are required to turn away. That Faith that is not accompanied with a life answerable is indeed without life; a dead faith, by which the Soul cannot live, nor will it be accepted and approved either of God or men: neither will such a Faith justifie your persons, as is not it self justified by your works. Remember, that not only an account is to be rendred of your faith, but a scrutiny also must pass upon your lives. Great was the care of the Church in this regard in the Primitive and purest times, and it ought to be no lesse now: they diligently instructed the Catechumens, not only in the Doctrines of Faith, and things to be believed, but also of charity and things to be Rom. 2. 17 2 Tim. 3. 5

practised and which concerned their conversations, whereof love is the Sum and compend; unto which two heads some refer all the particulars that were wont to be taught and delivered unto them grounding upon that passage of the Apostle *Paul* to *Timothy*: *Hold fast the Form* or pattern *of sound words which thou hast heard of me, in faith and love which is in Christ Jesus*: *Vel de fide & charitate; ut intelligas sanam illam doctrinam in duobus istis capitibus positam esse.* Intimating that the Sum of that Doctrine is comprehended under those two heads of Faith and Love; these two being connexed, and by an individual bond joyned together. So that where charity is not, there neither hath faith any place. There was therefore required of the Catechumens in order to their Baptism (and consequently to Confirmation) not only knowledg and profession of faith, but also *vitæ morumque integritas, & puritas.* Holinesse and integrity of life and manners. Hence *Tertullian* so speaks unto them: *Quid te cognovisse interest, cum ijsdem incubas, quibus retrò ignarus?* —— *lavacrum illud obsignatio est fidei quæ fides à pœnitentiæ fide incipitur & commendatur? non idèo abluimur, ut delinquere desinamus, sed quia desiimus, quoniam jam corde loti sumus.* What will thy knowledg avail thee, seeing thou giveſt thy self unto the same courses as heretofore when ignorant? —— That laver (*viz.* Baptism) is the obsignation or seal of Faith, which faith is begun and commended by the faith of Repentance: We are not therefore washed, that we may cease from sin, but because we have ceased,

2 Tim. 1. ٧ 3 ὑποτύπωσιν Beza in loc.

Piscat. in loc.

Lib. de pœnitent. c. 7.

ceased, being already washed in heart. The Catechist did call upon, and earnestly exhort them to Duty, as well as instruct them in Doctrine; as appears in the Catechetical Lectures of *Cyrill* of *Jerusalem*, and also by *Augustines* Sermon *ad Competentes*; wherein dehorting them from several vices, he closeth with these words: *Competentes nihil injustum, nihil inhonestum exerceant, ne fortè malè agendo viscera materna concutiant, & ante legitimum partum velut abortum eos mater sancta proijciat: Sed magis omnes benigni sint, humiles, mansueti, sobrii, ut ad salutaris Baptismi Sacramentum ordine legitimo conveniant.* Serm. 116. The Competentes should exercise or do nothing that is unjust or dishonest, least haply by ill-doing or mis-behaving themselves, they trouble the bowels of their Mother, and cause her before the time to cast them forth as abortive: They should rather be kind, humble, meek, sober; that they may come in a due and orderly manner unto the Sacrament of saving Baptism. You may see from hence how much it stands you upon, to look carefully unto your lives, and to labour so to demean your selves, that when you offer your selves unto Confirmation, there may be nothing, found justly to be objected against you, that might exclude you from admission to full membership, and the injoyment of the singular priviledges of such; which (if there should) would be no small Detriment unto you.

4. There are other duties in order hereunto, that are peculiar unto some persons; *viz.* such as have the care and charge of others committed

unto them: which is the case of Parents and Masters of families in respect of their children and servants; who may very much, and therefore ought to facilitate and further the work of fitting them for confirmation. There advantages are many, through familiarity and continual converse with them, and the power and authority which the Lord hath given them over those that are under them, who are injoyned to honour and yeild obedience to them: these are therefore as talents carefully to be improved, and this way especially, as being the chief end for which they are bestowed. Their duty is therefore,

1. To instruct them diligently in the principles of Religion: They ought to be Catechists in their own families, to whom this work belongs, as well as to the Pastor, being common to both in their several capacities; and indeed, the fidelity of the one, may very much ease and lighten the burden of the other. The Scriptures are frequent in pressing this duty upon them: These words, saith *Moses*, which I * command thee shall be in thine heart, and thou shalt diligently teach them unto, or whet them upon thy children, *and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, when thou lest down, and when thou risest up.* Children, saith *Ainsworth* upon this Text, are to be Catechized. *Solomon* also; *Train up a child*, saith he, *in the way wherein he should go, and when he is old he will not depart from it. Scopus est, parentes ad piam liberorum institutionem excitare.* His scope is to

Plurimum enim interest, quibus artibus & quibus hos tu moribus instituas. Juvenal. Satyr. 14. *Quo semel est imbuta recens, &c. Difficulter eradicatur, quod rudes animi perbiberunt.* Hieron. Epist. 7.

* Deut. 6. 6, 7

חנך Initiare. Cartwright in loc.

to ſtir up parents to the pious inſtitution of their children. The word חנך, when ti's ſpoken of men ſignifieth to Catechiſe. i. e. *Prima elementa (inquit Lavaterus) Religionis tradere.* To deliver to them the firſt rudiments of Religion. Again, *Ye fathers* (ſaith the Apoſtle *Paul*) *bring up your children in the nurture and admonition of the Lord.* This, as is conceived, is the thing commended in *Abraham*, and his practice herein recommended unto us. *I know* ſaith the Lord, *that Abraham will command his children and his houſhold after him, and they ſhall keep the way of the Lord, to do juſtice and judgment. Dicit Deus (inquit Paræus) non modò quid ſit facturus Abraham, ſed potiùs quid facere debeat.* God ſaith here, not only what *Abraham* would, but rather what he ſhould and ought to do. Whence he obſerves, That parenrs were then (and ought in this regard to be ſo now) the Paſtours and teachers of their families, *liberi & domeſtici (inqnit) erant Catechumeni:* The children and reſt of the houſhold were the Catechumens, and the heads of the Catechiſme (comprehended in that expreſſon, the way of the Lord) were *Fides & Obedientia*, Faith and Obedience. And may not *Abrahams* ſervants with whom he reſcued his brother *Lot*, be for this cauſe termed חניכיו his trained ſervants: (ſo our tranſlation renders it) *Initiatos ſuos*, his inſtructed ones, i. e. *Catechumenos ſuos*, his Catechumens, or Catechized ones; ſuch as having been born in his houſe, he had religiouſly educated: The word, ſaith *Ainſworth*, may be underſtood both of civil affairs and

Leigh *Crit. Sac.* *Hinc apud Doctores* חנך *eſt Catecheſis, Catechiſmus.* Pagnin. *theſaurus.*

Epheſ. 6. 4

Gen. 18. 19

Gen. 14. 14 *Pagnin. interl. verſ.*

Pagnin. theſau. οἰκογενεῖς 70 *Inſtructos ſuos.* Buxtorf.

and Religion, wherein he had trained them: *Quos instituebat moribus & usu rerum temporalium: peritos arte bellandi, alioqui etiam Religioni consecratos.* Thus also Mr. *Weemes* expounds this place; his Catechized ones. It is also observable, that God saith not concerning *Abraham*, I know that he will teach, but command them: implying, that parents ought to perform this duty with authority; which thing is intimated in the holy resolution of *Joshua*: *As for me* (saith he) *and my house, we will serve the Lord.* And that this hath been the practise of Godly parents is evident from the Scriptures: Thus did *David* carefully instruct his son *Solomon*, as he acknowledgeth: *I was,* saith he, *my fathers son, tender and dearly beloved, he taught me, &c.* So did his mother *Bathsheba* also, as appears, *Prov.* 31.1. The words of King *Lemuel*, (no doubt, saith Mr. *Wilcox*, but this was *Solomon*) the Prophecy that his mother taught him: *Nempe à teneris annis, quòd blanda Lemuelis appellatio (quales matribus erga liberos adhuc tenellos usitatæ sunt) ostendit.* From his tender years, which the pretty alluring appellation of *Lemuel* (such as are usual with mothers toward their children, while tender and yong) doth shew, Religious education is the best character of paternal affection. Such also was the pious care of the godly parents of *Timothy*, by whose means it came to passe, that from a child he had known the holy Scriptures: *Greminm maternum huic prima fuit Schola Sacrarum literarum*; his mothers lap was his first School: *Nec magis in ejus sinu, quàm*

Pellican. in l. Inis Expolit. of the Moral Law. Command. 5. exercit. 5.

Paræus in loc.

Prov. 4. 3, 4

Cartwr. in loc.

2 Tim. 3. 15 ἀπὸ βρέφους, ab ubere pendentes: a sucking child. Leigh.

Espencæus in loc.

quàm Sermone educatus; he suckt in not only milk from her brests, but also the principles of religion from her mouth. And this is that, for which the children of the virtuous woman are said to call her Blessed, viz. *Propter educationem, & virtutem & pietatem per educationem procuratam*: For their education, and virtue and piety procured by it. This duty then you see is injoyned and belongs unto parents: Neither may they think to shift it off from themselves, by saying, It's the Ministers Office to do it; for it's theirs also as well as his, nor will his doing his part, free them from the obligation that lyes upon them. Prov. 31:28 Cartwright.

2. Their duty is to require, and see to it, that those under their charge, do diligently frequent, and carefully attend upon the publick Ordinances of Catechizing, and the preaching of the Word, especially upon the Lords day, the due sanctification whereof both by themselves and theirs is charged upon them: *Datur præceptum hoc imprimis cuique patrifamilias*; this precept is given in the first place to every father of a family, as those that should require the same to be observed by the whole family. Again: *Vult Deus, ut patresfamilias authores sint toti familiæ & duces, ut veniant in cætum fidelium, &c.* The Lord would have the Governours of families to be procurers and leaders to the whole family, to come unto the assembly of the faithful, to sanctifie the Holy-day, &c.—— Every governour of a family (saith he) may and ought to compel them of his houshold to the outward worship of God. *Officium est* (*inquit* Exod. 20, 10 Zanch. in 4 præcept. Ibid.

Decad. 2. Ser. 4. (*inquit Bullingerus*) *boni patris-familias curare ut tota familia Sabbathum sanctificet.* It is the duty of a good Governour of a family to take care that the whole family do sanctifie the Sabbath. Such persons therefore may not think it sufficient to sanctifie the Lords day, and to attend upon the publ ck Ordinances themselves; but they are to look well unto those under their charge that the same be done by them also, whose profanation and neglect of the duties thereof, may be laid to the charge of those that might and should have prevented it, but did not, being regardlesse of them. Nor should they content themselves with this only, that those belonging to them do attend upon the Ordinances; but they are also to labour, that they do it to good purpose, least by the careless and customary performance of their duty, God be dishonoured, and their own souls injured and hazarded no lesse then by the omission of it. They ought therefore to call upon them for, and require from them an account of the things that they have heard, and help them to the fuller understanding of them; that so through the blessing of the Lord, they may attain the end of what they do, and their labour may not be in vain.

3. Their duty is to watch and have a vigilent eye over them in respect of their conversation, to prevent miscarriages, and to quicken them to their duty. The care of governours in this particular is of very great consequence, without which, things will certainly go amiss and many disorders will follow in the family. What *Solomon*

lomon saith of a King, and other magistrates in the Common-wealth, may not unfitly be applyed to our purpose, every father being in some sort a magistrate as it were in his own family: A King that sitteth in the Throne of Judgment, scattereth away all evil with his eyes. i. e. *Curà. inspectione, coercet malos.* By their care and inspection they lay a restraint upon those that are evil; so that they are not so bad as they would be, nor take that liberty to sin that otherwise they would do. The neglect hereof seems to be a part of good *Elies* fault and this in likelyhood imports the cause why the sins of his sons were so great; he kept not so strict a hand over them and their actions as he should have done, but was too indulgent toward them: Those words of his in dealing with, and reproving them, seem to imply so much; *Why*, saith he, *do you such things, for I hear of your evil dealings by this people? nay my sons, for it is no good report that I hear: ye make the Lords people to transgress.* So here, the good man knows little but by hear-say, and what the common rumour and complaint of the people brings to his ears. *Sic dicunt, inquit, sic ad me perfetur,* q. d. *Si vera sint quæ audio, graviter peccatis.* So they say, this is brought to me, if the things be true which I hear, ye sin grievously. The contrary carriage is commended in *Solomons* virtuous woman; she looketh well to the wayes of her housholds: *Lustrat mores universæ familiæ; diligens hæc inspectio, non solùm, nec præcipuè opera domestica respicit, verum etiam quomodo se in cultu Divino gerunt, quales in pietate*

Lavater.

1 Sam. 2. 23, 24.

P. Martyr in l.

Pro. 3. 27

Cartwright

te progressus faciant, diligenter observat. This diligent inspection respects not only, nor chiefly the houshold-imployments, but she also diligently observes, how they behave themselves in the worship of God, and what progresse they make in piety: *Considerat, quibus moribus singuli sint præditi, quid dicant, quid faciant, ne turpe quid committant.* She considers what the manners of each one are; what they say, what they do, that no unseemly thing be committed by them. Thus, though eye-service be not good, yet is there need, and acccordingly ought there to be a watchful eye over them, that children and servants be not evil.

Lavater.

4. This Inspection ought to be accompanied with the discreet exercise of Discipline; without which, what we see to be amiss, may be far enough from being amended. Such as need reproof and correction must have it; and those that deserve countenance and encouragement should not want it: the evil are to be timely checkt and curbed, and the good cherished and commended. And these two being rightly managed, will, by the blessing of the Lord, be found to be notable means to restrain vice and promote virtue. Fond affection may prompt parents to with-hold, but true love will bid them to make use of the rod when there is cause: for nothing more endangers the disobedient then indulgence. Hence the Scriptures do so much urge the use of discipline; thus speaking, *He that spareth the rod hateth his son, but he that loveth him chastneth him betimes: Because there is folly bound up in his heart, which the rod*

Hæc duo quasi elementa sunt virtutis; Spes honoris, & metus pœnæ, quorum illa incitatiores reddit ad pulcherrima studia; hæc segniores ad vitia. Plutarch de lib. educand.

Prov. 13. 26

Prov. 22. 15

rod of correction driveth far from him. Again, *With-hold not correction from thy child, for if thou beatest him with the rod, he shall not die:* Pro.23.13,14
Thou shalt beat him with the rod, and shalt deliver his soul from hell, *But if he sin, and thou suffer his sin to be upon him for want of rebuke, thou hatest him in thine heart:* Levic.19.17
Qui emendare potest & negligit, participem se facit; he that can reform another, and neglecteth so to do, maketh himself partaker of his sin. Gregor.
It was a law amongst the *Lacedæmonians*; *nempe, Quicunque senum delinquentem puerum videns non increpat, eadem pœnâ cum delinquente teneatur, spectat eò hæc lex, inquit Cragius, ut tollat simul seniorum indulgentiam, & juniorum impatientiam; quum scirent necessitate quadam adigi ad increpandi officium.* Cragius de rep. Laced. l.2
And the Lord himself giveth them an example herein, *as a father correcting every son whom he receiveth*, which he doth (as parents should also) out of his love for their good, and to reclaim them from their wantonness and wandrings: For, saith he, *by this shall the iniquity of Jacob be purged*, and this is all the fruit, the taking away of his sin. Heb.12.6 Isa.27.9
Castigationes sunt remedia quibus Deus morbis nostris medetur. Chastisements are medicaments, by which God healeth our maladies, They ought therefore herein to imitate him; and out of that affection which they bear unto their children, to mak use both of reproof and correction for the amendment of what is amisse both in children and servants, being appointed of God as a means hereunto, which they may expect his blessing upon: Indeed, not to do Calvin in loc. παιδὸς ὕβρεις ἡδὺ φάρμακον, Patris convitium, suave remedium. Epist. ex Stobæo.

so

so when there is cause, argues little love, what ever they may pretend; and as the neglect hereof, is clearly their sin, so the issue will in all likelihood prove their shame and soonet or later occasion them sorrow enough.

ἵνα μὴ ὕστερον δακρύσῃς.
Liberis ne arrideas, ut in posterum ne fleas. Solon.

5. Their duty is to walk exemplarily before them, and to be patterns of piety to them; giving them in their conversations a Copy to write after. Examples have a strong influence, especially of superiours upon inferiors: Insomuch, that as the parents & masters are, such for the most part are their children and servants; men being usually more led by example, then precept. For which cause they ought to be very careful how they behave themselves; least going awry, those that are under their charge treading in their steps (as they are apt to do, presuming tis safe for them) should walk in such wayes as will bring dishonour to God, and destruction to their own souls: in which case, those whom they follow, can neither wash their hands from the guilt of their sin, nor free themselves from being authors of their ruine. And as the bad example of such is attended with much decriment: so may their good example produce as great emolument; the one being no lesse an inducement to virtue, than the other is to vice. *Ante omnia (inquit Plutarchus) debent parentes nihil peccando, omniaque prō*

Longum iter est per præcepta; breve & efficax per exempla, quia homines ampliùs oculis quam auribus credunt. Seneca Epist. 6.

Si damnosa senem juvat alea, ludit & hæres.

——Velociùs & citius nos corrumpunt vitiorum exempla domestica magnis cum subeant animis autoribus.

——Nihil dictu fœdum osque hæc limina tangat, intra quæ puer.

Maxima debetur pueris reverentia. Juvenal Satyr. 14. de lib. educand.

pro officii rationibus agendo, evidens se libris exemplum præbere, ut in illorum ii vitam tanquam in speculum intuentes, a turpibus dictis factisque avertantur. Above all things parents ought by forbearing sin, and doing all things according to their duty, to shew themselves an evident example to their children, that they looking into their lives as into a glasse, may avoid every dishonest word and deed. *Cyrus* also, in the close of one of his orations to the chief about him, presseth them to this very duty, with this very argument. Αὐτοὶ γὰρ βελτίονες ἐσόμεθα, &c. For we our selves (saith he) shall become better, if we exhibit our selves the best examples to our children: and our children, though they would, shall not easily become evil, when they shall neither hear nor see any thing that is unseemly; but shall spend all their dayes in the study of virtue and honesty. Such is the force of example in parents, according to that Proverb, *as is the mother, so is the daughter*: *Non semper verum est, inquit Calvinus, sed ἐπὶ τὸ πολύ*: though not alwayes, yet it is for the most part so. As God therefore our Father, and Jesus Christ our Lord and Master, do often times propound themselvs as patterns to their children and servants; so ought we to ours. Thus *Augustine* exhorts: *Nos, inquit, qui ante multa tempora in Christo renati sumus, istis, qui baptizandi sunt, exemplum sanctæ conversationis in omnibus præbeamus, ut, si nos imitari voluerint, non per latam & spaciosam viam trahantur ad mortem, sed per arctam & angustam portam pervenire mereantur ad vitam*

Xenophon l. 7 de Instit. Cyri.

Ezek. 16. 44 In loc.

Serm. ad Competentes. 116

Pre-

Præcipùe qui filios aut filias excipere religioso amore desiderant. We that were long ago born again in Christ, should render our selves in all things an example of an holy conversation, to those that are to be Baptized (and to those also that are to be Confirmed) that so, if they will imitate us, they may not by the broad and wide way be drawn to death and destruction; but by the straight and narrow way may come to life and salvation; especially those that desire religiously to love either their sons or their daughters. *Hierom* also in his Epistle to the widow *Læta*, giving her directions for the pious education of her daughter *Paula*, thus speaks to her: *Sic erudienda est anima, quæ futura est templum Dei; nihil aliud discat audire, nihil loqui, nisi quod ad timorem Dei pertinet.* So ought the soul to be instructed, that is to be the temple of God: Let it learn to hear and speak nothing, but what pertains unto the fear of God. Again: *Nihil in te & in patre suo videat, quod, si fecerit, peccet: mementote vos parentes virginis, magis eam exemplis doceri posse quàm voce.* Let her see nothing in thee or her father, in doing whereof she should sin: remember ye parents of this virgin, that she may be taught rather by your example, then your words. Of so much concernment is the example of superiours in families, which therefore cals for their special care.

Epist. 7

Ibidem

And thus having laid down the duty both of Ministers and people, for the recovery of Confirmation: I shall add some Arguments to stir them both up to do accordingly, drawn from the

con-

consideration of the great Utility that will hereof insue. And that

1. To Ministers themselves, to whom it will be of no small advantage. For by this means,

1. They will come to be better acquainted with, and have more through and particular knowledg both of their people and their condition; each one coming under their Cognizance, and being personally dealt withal by them. As a prudent and provident housholder is diligent to know the state or faces of his flocks, taking particular notice of them: *Quanto magis cavendum est iis, qui ovibus Christi, pretioso ipsius sanguine redemptis præficiuntur.* How much more ought their care to be, that are intrusted with, and set over the sheep of Christ, which he hath redeemed with his precious blood. Being constituted by Christ to be the shepherds of his people, they ought herein to imitate him the chief Shepherd of our Souls, *who knoweth his sheep, and calleth them by name.* Herein lyeth the Office of Pastours, so to have particular knowledg of those committed to them, that they may approve themselves to God, *Work-men that need not be ashamed*; rightly dividing the Word of truth, giving to each his portion in *due season*: For some need instruction, others admonition; one correction, another consolation; the weak must be strengthned, the sick and diseased healed, the broken bound up, the lost sought, and those that were driven away must be brought back again: Every one should be carefully looked after, and

Pro. 27. 23 פנ׳יצאך Cartwright.

Joh. 10. 3, 14

2 Tim. 2. 15

Luke 12. 42.

Ezek. 34. 4

provided for, according to what his particular condition doth require, that so they may (as they ought) take heed to all the flock over which the Holy Ghost hath made them overseers, as those that must give an accouut of them; and blessed is that servant and shepherd, *whom his Lord when he cometh shall find so doing*: For, when the chief Shepherd shall appear, they shall receive a *crown of Glory that fadeth not away*: and *having been faithful over a few things, shall be made rulers over many thing, and shall enter into the joy of their Lord.*

1 Pet. 5.4

Mat. 25.21

2. Great will be the comfort and incouragement in their work that will follow hereupon: When they shall behold and have experience of the proficiency of those who are committed to their care, and so see the fruit of their labours, and that they have not run nor spent their strength in vain; which to such as are faithful, who have minded not their own, but the things of Jesus Christ; and sought not their own gain and outward advantage, but the winning of souls to Christ, and fruit that might redound to their account at the great day of Christs appearing, is of all other the most refreshing, and *matter* of great joy. This is that which will much satisfie them, to see (as tis said of Christ, Isa. 53.11.) the travel of their soul, the work of the Lord to prosper in their hand, children whom they have begotten to God through the Gospel, & of whom they have travelled in birth till Christ hath been formed in them: They will remember no more (or if they do, they will remember with gladness) the pain and travel

3 Joh. 4

Affluentiam electorum & Salvandorum Muscul. in loc.

vel that they have been at, for joy that they have been instrumentl of their new birth, and bringing them into the Kingdom of God. How frequent is the Apostle *Paul* in manifesting the great comfort he took in those, who had been by his ministry brought to the knowledge and obedience of Christ: *My brethren*, saith he, *dearly beloved and longed for, my joy, and crown.* Phil. 4. 1 Again, *What is our hope, or joy, or crown of rejoycing? are not even ye? for ye are our glory and joy.* 1 Thes. 2. 19, 20 Yet again: *What thanks can we render unto God again for you, for all the joy wherewith we joy for your sakes before our God?* 1 Thes. 3. 9 And of how great advantage will Confirmation be to this joy of faithful instructers, wherein a Specimen is given, and discovery made of the success of their labours?

3. They will be much quieted and facilitated through the satisfaction hence accrewing concerning the persons to be admitted, in the administration of the Lords Supper; the principal thing about which there hath been, and still is so great a noise among us: wherein we have had experience of neither few nor small difficulties and differences among those, who have desired and endeavoured a right regulation of it. That it is not Common for all comers to feed upon, and challenge a right unto, because in a sort they profess Christianity, is the judgment after much search and inquiry into the Scriptures, of most pious and conscientious Divines, both in this Nation, and also in the Reformed Churches abroad; who are fully convinced from the word, and thus far unanimously agree,

That both the ignorant and ſcandalous are unqualified for, and therefore ought to be debarred from the participation of this Ordinance. And that this was alſo both the opinion and practiſe of the Ancients, is very evident in their writings. *Juſtine Martyr* (who lived about the year 150 after Chriſt) ſpeaking of the manner how the duties of publick worſhip were performed by Chriſtians in his time in their Aſſemblies, among other things, acquaints us with the qualifications required in ſuch as were admitted unto the Lords Supper. *Hoc alimentum (inquit) apud nos vocatur Eucharistia, ad quod nemo admittitur, niſi qui credit veram eſſe noſtram Doctrinam, ablutus regenerationis lavacro in remiſſionem peccatorum, & ſic vivens ut Chriſtus docuit.* This food is with us called the Eucharist, unto which no man is admitted, but only he that believes our Doctrine to be true, being waſhed in the laver of regeneration for the remiſſion of ſins, and living ſo as Chriſt hath taught us. *Cyprian* alſo who lived about 250 years after Chriſt) preſſeth much to caution this way; and being demanded concerning a Stage-player, whether he might communicate, he thus anſwers, *Puto nec Majeſtati Divinæ, nec Evangelicæ diſciplinæ congruere, ut puor & honor Eccleſiæ, tam turpi & infami contagione fœdetur.* I think, ſaith he, that tis agreeable neither with the Divine Majeſty nor Evangelical Diſcipline, that the holineſſe and honour of the Church ſhould be defiled with ſo filthy and infamous a contagion. Which place, ſaith *Goulart*, meets with thoſe who admit unto the holy

Apolog. 2

Epiſt. ad Eucharium. Num. 61.

In Notis.

holy Communion without distinction, such as are impure and impious. *Chrysostome* (who lived *ann.* 400 after Christ) is large upon this Theam; pressing it upon Ministers as their duty to look to it, that no unworthy person be admitted to Communicate at the Lords table: *Adeat nullus crudelis, &c.* Let no one come, (saith he) that is cruel, unmerciful, impure, by any means. I speak this to you that Communicate, as well as to you that administer the Ordinance. No small punishment hangs over your heads, if you permit any to partake of this Table, whom you know to live in any sin or wickedness. Therefore if a Captain, if the Consul himself, if he that wears the Diadem come unworthily, restrain and hinder him: thou hast greater power then he; —— what pardon can he obtain for such a contempt, that shall suffer those that are polluted with sin, debauch't persons to come? The Lord would adorn you with so great honour, that you might most diligently discern these things. —— Therefore let us plainly put back whomsoever we see to come unworthily: Let no one Communicate unlesse he be of the number of the Disciples. —— Even this multitude is the body of Christ; wherefore, thou, who dost administer these mysteries, must take heed that thou provoke not the Lord, in not purging this body, lest thou give a sharp sword in stead of meat. But if any shall through ignorance come to the Table, fear not to reject him: fear God, not man; —— but if thou dare not to repel him, tell me; I will not permit these to be done. I will rather give

In Mat. 26. Homil. 83

Jer. 15. 12

my life then the Lords body to any unworthily: I will rather suffer my own blood to be spilt, then tender that most sacred blood to any but the worthy: Thus that resolute and holy Bishop. And that those of the Reformed Religion abroad are of the same minde, twere easie for the proof hereof to produce many pregnant testimonies. A difference then is to be put between persons professing themselves Christians in reference to this Ordinance, which ought not to be administred promiscuously to all, but to such only as are qualified for it; *viz.* having a competent knowledg in the principal and necessary Doctrins of Christianity, and this accompanied with a conversation not contradictory and inconsistent, but in some measure suitable thereunto. Of both which an account is required, and solemn publick profession made to satisfaction, by such as are admitted unto Confirmation: So that by this means, the stewards intrusted with the dispensation of these mysteries, may with freedom and comfort proceed in their work, having sufficient warrant so to do, as seeing the persons upon due trial approving themselves to be such, to whom according to the rule, they do belong.

2. To parents and masters, that have the charge of others committed to them, the comfort redounding from hence will be great; especially,

1. To see the fruit and successe of their care and industry for the Religious education of those under their charge, through the blessing of the Lord, who hath graciously answered their prayrs

and

and expectations in the main thing that they have desired in their behalf. Their children had their being from them, but withall a sinful being; Original guilt being derived and transmitted to them, and an universal pravity and corruption of their whole nature, as an hereditary disease or leprosie: For *fathers* (as *Adam* the father of us all) *beget children in their own image, and after their own likenesse.* And all may say, as doth the Prophet *David*, *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Now for parents to be instrumental for the Regeneration, and new birth of their children, wherein being freed from their former misery, they are made new creatures, and do bear the image of the heavenly and second *Adam*, as before they did bear the image of the first & earthly. This must needs be matter of very great joy to such as are gracious; of whom in this regard the words of *Solomon* are verified: *The father*, saith he, *of the righteous shall greatly rejoyce, and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoyce*; Not that they are born such by nature, but made such by Grace: *Unde qui liberos ita erudierunt & a teneris instituerunt ut cooperatione Spiritus Dei regeniti sint, non immerito etiam regeneratorum parentes censeri & appellari possint.* Whence those that have so trained up, and instructed their children from their tender age, that through the co-operation of the Spirit of God, they be regenerate, may not undeservedly be accounted and called the parents

Gen.5.3

Psal.51.5

Pro.23.24,25

Cartw. in loc.

rents of the regenerate. And so likewise, the masters of such servants as are Religious and fear the Lord, having been good proficients in the School of their families, cannot but greatly rejoyce hereat, and look on, and account them as in the rank even of children: *For a wise servant*, saith *Solomon, shall have rule over a son that causeth shame, and shall have part of the inheritance among the brethren.* So dear will godlinesse make even servants to be to their godly Masters, whose hearts they do greatly chear. Such a servant was *Eleezer* to *Abraham*; a servant born and bred in his house, and one of his Catechumens, of whose godlinesse, as the trust reposed in him by his Master, is an apparent argument, so is his carriage a clear evidence and demonstration thereof, when he was sent and imployed about that weighty businesse of choosing a wife for his only son *Isaac*: for in likelyhood this servant, saith *Ainsworth*, was his steward *Eleezer*: *Haud dubiè erat, inquit Paræus*; without doubt it was the same. This servant was so dear to, and beloved and respected by *Abraham*, that he had thoughts (before he received the promise of *Isaac*) of making him, (or at least his son) his heir. Of such esteem was the Centurions servant unto him: *Qui non æstimavit eum ex conditione, sed ex fide & sinceritate morum.* He had respect unto his faith and uprightnesse of life, not to his condition: and therefore he sends the Elders of the Jews to Jesus, yea, after comes himself, earnestly beseeching him to cure him, being sick. Thus godly parents and Masters cannot but have

Pro.17.2

Gen.24.2

In Loc.

Gen.15.2,3

Paræus
Mat.8.5,6
Luk.7.1.
Eras.Paraphras.

have great joy to ſee their children and ſervants, whom they have been careful to educate and train up in the knowledg and fear of the Lord, to be ſuch; and ſo, that their labour hath not been in vain: Whereof in Confirmation they have a ſolemn and ample teſtimony from the account which they give both of their faith, and manner of life for the ſatisfaction of the Church.

2. To ſee thoſe who are ſo neerly related unto them, to be upon tryal approved, owned, and admitted as compleat Members into the Church, to the injoyment of all the priviledges of it, with themſelves; an honourable condition and of greateſt advantage, becauſe ſo in reſpect of things of greateſt concernment; *viz.* Such as makes moſt for the promoting of the ſpiritual and eternal welfare of their precious ſouls; in the preparing and fitting of them for this excellent ſtate, they having been happy inſtruments through the bleſſing of the Lord upon their pious endeavours. And if (as ſaith the Apoſtle) when one member is honoured, all the members rejoyce with it: Surely their ſuper-added relation to them, and inſtrumentality in the honour, muſt needs not a little augment the joy. It is the choice priviledge of Chriſtian parents, that not only themſelves, but their children alſo with them, are comprehended within Gods gracious Covenant, being owned of him for his, and having a right unto the initiatory Seal; the conſideration whereof, adminiſters greater matter of comfort unto them, then the intituling of them to the faireſt outward

1 Cor. 12. 26

ward patrimony and inheritance. How much greater joy then must it needs occasion in them, when they shall behold the Covenant so far made good, their children now owning the Lord for their, and personally and actually taking hold of his Covenant, giving up themselves unto him; and so ratifying by their own act, what their parents had done in their behalf, at the time when they dedicated them unto the Lord in their baptisme. They were before as children in their minority, though an holy seed, and heirs of the same promise with their parents, yet little differing from the other sort of Catechumens, (among whom they were ranked) being fed with the milk of the principles of the Doctrine of Christ, and not admitted to the higher injoyments of those of perfect age. But now the door is open for them, and free entrance is afforded them unto the participation of the daintiest provisions of Gods house; They are now brought into the Wine-cellar, and Banquetting-house, to sit down at the Table, there to eat and drink abundantly of the wine upon the Lees, well refined, and of the fat things full of Marrow; wherewith the feast, to which, as guests they are invited, is plentifully furnished. In a word, the Churches store is now unlocked unto them, whereof they may freely take their fill, it belonging to them, as well as to the rest of her grown children: And is not here matter of great joy to such as have so near relation unto them?

3. To

3. To see themselves now discharged by the Church of that obligation which was laid upon them at the time of their childrens baptism; when having given them up unto the Lord, they received them again under a serious and solemn ingagement, to take care of them as his, to train them up in his knowledge and fear, and so to return them unto the Church as persons fitted and prepared for their masters service. What was the duty and work of the Susceptors or undertakers of old in reference to such as being adult, desired Baptism, and to give up their names to Christ; to whom they committed themselves as unto parents and masters, to take the care of, and ingage for them unto the Church: the same was, and still is the duty incumbent upon Christian parents in reference to their children that were baptized in their infancy: *Qui brobè intelligentes, (inquit Hyperius; in Opusc. cap. de Catechef.* Speaking of the Susceptors in the behalf of adult ones) *quantoperè sint Deo & Ecclesiæ, pro fide alterius nomine datâ, obstricti, non abs re crebrò instabunt, quo istud fiat; utpote qui animadvertunt, non priùs sponsione semel factâ se posse liberari, quàm hi quos ex sacro fonte susceperunt, pro se ipsi abrenunciare diabolo & pompis ejus, fidem de Deo Patre, & filio Jesu Christo & Spiritu sancto confiteri; denique obedientiam fidei coram Deo & Ecclesiâ universâ promittere valeant.* Who well understanding, how much they

Qui cœlestium munerum Sacro fuerit desiderio captus, accedit ad aliquem ex fidelium numero, precaturque tum ut se ad Pontificem adducat, tum ut reliquæ deinceps vitæ suæ regendæ suscipiat curam; cui se tanquam parenti & magistro totos addicebant. Hyper. ibid. ex Dionys. Areopagit.

they ſtand bound to God and the Church for their faith given in the name of another, will, not without cauſe, be often inſtant, that that (*viz.* for which they ſtand ingaged) may be done; as conſidering that they cannot be freed from their promiſe once made, till thoſe for whom they did undertake in Baptiſm, can themſelves in their own behalf renounce the divel and his pomps, confeſs their Faith in God the Father, Jeſus Chriſt the Son, and the Holy Spirit; finally, till they promiſe the obedience of faith before God and the whole Church. A like courſe to this was taken by the Jews (as *Buxtorfe* tels us) in the behalf of their circumciſed children, whom they begin to teach ſome ſelect places of Scripture, as ſoon as they are able to ſpeak; and ſo proceeding on by degrees: At thirteen years of age, he is called ברמצדה: *filius præcepti*, the ſon of the precept: (and then was he to receive the paſſover, as ſaith Mr. *Weemes*) then alſo he ought to obſerve the ſix hundred & thirteen precepts, which comprehend in them the ſum of the Moſaical Law and Jewiſh Religion; and then is he accounted guilty and lyable to puniſhment, both divine and humane, if he do tranſgreſs them; whereas before his faults were imputed to his father, of whom the puniſhment was exacted. But being thirteen compleat, the father cals ten Jews to witneſs, ſaying, That his ſon is now of age, hath been inſtructed in the precepts, well learned their cuſtoms, and can recite readily the benedictions and daily prayers, &c. *Proinde ſe liberum porrò & immunem eſſe velle, filiiq; peccata a ſe excutere.* Therefore that he is willing to be henceforth free, and

In Synag. cap. 3

Synag. l. 1. c. 5 §. 5. Parag. 1.

to

to ſhake of the ſins off his ſon; after which done, he concludes with prayer, wherein, *Deo gratias agit ſingulares, quòd filii ſui pœnâ liberatus ſit, & Deo ſupplex petit, ut filius ſuus in longos annos bonaq; opera adoleſcat.* He renders ſpecial thanks to God, that he is freed from his ſons puniſhment; & humbly beſeecheth him that his ſon may grow up into many years and good works. As therefore the burden being great was taken on with holy fear, ſo (the work being accompliſhed) it will certainly be laid down with joy, and many thankſgivings returned unto the Lord, that through his graciousaſſiſtance hath enabled them comfortably to undergo it, and in ſome meaſure to diſcharge their duty herein; & withall hath by his bleſing made their labours ſucceſsful, whereof they have now an ample teſtimony in the publick & ſolemn profeſſion of their faith made by their children before the Church, to whom they ſtood ingaged for them; and the ſatisfactory account given of their converſations. And thus the comfort to godly parents from hence cannot but be very great.

3. No leſs benefit will hence redound unto the perſons themſelves that are confirmed. For,

1. It cannot but much affect their hearts with love, & thankfulneſs unto the Lord, that ſo much care hath been taken of them in their minority, that he hath been pleaſ'd to ſecond with his bleſſing the pains of thoſe under whoſe charge they have been in their pious education, & now vouchſafes to beſtow upon them ſo great & ſuch choice priviledges. It is no ſmall mercy to be born within the boſom of the Church, & to deſcend from ſuch

parents

parents are as members of the same. The Question being propounded: *What advantage hath the Jew? and what profit is there of Circumcision?* 'Tis answered, *Much every way*: to come of the stock of Israel, to be an Hebrew of the Hebrews, (when it is not made the matter of our glorying, nor proves an impediment, being rested in, to keep us from Christ) *because to them pertaineth the Adoption, and the Glory, and the Covenant, and the Promises.* Which are applicable to the children of Christian parents under the Gospel; who are therefore to look upon them as the Lords, and enjoyned to take care of them accordingly. Now for children, in that dangerous and unhappy age of their childhood and youth, wherein they were apt through their head-strong lusts so many wayes to miscarry; to be under such tutors and governours as had alwayes a watchful eye over them, ready to check their folly and wanton humours as soon as they began to discover themselves, and to nip those shrewd weeds in the very bud; who were also ever and anon instilling wholesome principles and holy precepts into them, therewithal to season the vessel of their tender hearts; and were moreover patterns and examples to them in their conversations of the things they taught them, what abundant cause will they have, to blesse the Lord for such parents, and for making their endeavours for their spiritual good so successeful, as now in an especial manner appears, when they come to reap such excellent and blessed fruit of all. With how grateful acknowledgment doth *Soloman* make menti-

Rom. 3. 1, 2

Phil. 3. 5

Rom. 9. 4

on

on of the admirable induſtry of his religious parents in trayning him up in the way *wherein he ſhould go*, and preſſing him with ſo much earneſtneſſe to get Wiſdom and Underſtanding, to know the God of *his fathers, and to ſerve him with a perfect heart, and willing mind*; The ſweet and happy effect whereof did ſoon ſhew it ſelf in him; for having ſcarce attained to his chriſing time, and being put to his choice to ask of the Lord what he would, he prefers *Wiſdom* before Riches and Honour, making that the ſum of his petition. The ſeemingly ſtrange choice of *Moſes* alſo, as ſoon as come to years of diſcretion, ſpeaks out no leſſe the religious culture of his preceding age; as doth alſo the faith of *Timothy*, which was derived to him as an inheritance, and as it were by way of ſucceſſion from his eminently gracious Anceſtors: both proclaiming, that deſcent from ſuch Progenitors is no mean prerogative. How much, think we, were the Catechized ſervants of *Abraham* affected with the mercy, when they ſaw themſelves included in the ſame Covenant, and partakers of the ſacred Seal and bleſſings of it, with their believing Maſter? How did they bleſſe the Lord, that ever they came under his Roof, and had ſo near relation unto ſuch a one, by whoſe means they came to be owned of the Lord, and to injoy the ſingular priviledges of his people? And is not the caſe the ſame of thoſe that come under Confirmation, having been prepared for it by the diligence of thoſe, to whoſe care they have been committed? What cauſe have they to break forth into the

1 Kin. 3. 9

Heb. 11. 26

2 Tim. 1. 5

Fides, quæ ex avitæ maternæque ſucceſſionis inſtitutione quaſi hæreditario jure deſcendit. Eſpencæus in loc.

praiſes

praises of God, being now so far admitted into
Ps.65.4 his family, as that they may make the nearest approaches unto him, and be satisfied with the fatnesse of his house, even of his holy Temple? Surely such have great cause to love and bless the Lord.

2. The serious proceeding made use of in Confirmation, their publick personal in[illegible]ment then entred into, and the sole [illegible] laid upon them before the Church, canno[illegible] quicken and stir them up to utmost care and diligence, so to demean themselves, as that they may answer in their conversations the state they are brought into, and the expectations of God and his people; being a credit to the one, and a joy to the other. What a notable bridle may this prove to curb unruly lusts? what a strong bar to fence the soul against temptations? and what an effectual spur and incitement to duty, yea, to every good work? when they shall consider (as they frequently and upon all occasions should do, that they have openly and voluntarily professed and vouchsafed themselves to be the Lords, owned his Covenant, and lifted up their hands to heaven, promising fidelity and obedience to him, and have been conjured by the Church to look unto it, that they carry themselves in all things as becometh such to do, lest otherwise they should bring dishonour to God, be a grief to his people and a blemish to religion. It would be a great aggravation of their sin, if being under so sacred a bond, they should not withstanding it, recede from the faith which they have professed,

or

or become profane and scandalous in their lives, casting off the yoke of obedience to Christ, which they have so solemnly promised. The force and efficacy of such a course to keep persons (if any thing will do it) close to the Lord and their duty, doth plainly appear from hence, that it hath been practised and made use of by godly [illegible]nours from time to time, as the liklyest [illegible] effect what they have earnestly desired [illegible]emselves and their people; *viz.* This way of solemn ingaging unto the Lord. This *Moses* brought the children of Israel to do, to prevent their departing from the law of the Lord, which he had given them: who freely make this profession, *All the words*, say they, *which the Lord hath said, we will do; and be obedient.* Exod. 24.3,7 The like did his successour *Joshua* a little before his death; who having exhorted the people to their duty and provoked them thereunto by his holy resolution concerning himself and his family, drew from them this treble resolution, *We wil*, say they, *serve the Lord, for he is our God.* Again, nay, *but we will serve the Lord*; yet once more, *the Lord our God will we serve, and his voice will we obey*: Whereof he took themselves to witness; who said unto him, *We are witnesses*: *Quia libero consilio hanc Religionem delegerunt, perfidia ipsorum posteà minus potuisset excusari.* Because they freely made choice of this Religion, their proditiousness afte ward would be the less excusable. This same also was the practise of their pious Kings in after ages: as in *Asa* his daies, the people with him entred into a Covenant *to seek the Lord*, which they Josh. 24.18, 21,24. Lavat. in loc. 2 Chro. 15.12, 14,15.

they seconded and back't with an Oath, whereat they greatly rejoyced. After him *Josiah* made a solemn Covenant with the Lord *to walk after the Lord*, and he caused all the people that were present to stand to it; And as thus before, so did they after the captivity of *Babylon*: In *Nehemiahs* time, *they made a sure Covenant, and wrote it, and the Princes, Levites and Priests sealed unto it. Illis, hac obligatio freni vice erat, quo contineri in officio possent, &c.* This obligation was in stead of a bridle to them, to keep them close to their duty. They herein made good that Prophecy of *Jeremy*: *At that time*, saith he, *they shall go weeping, and shall ask the way to Sion with their faces thitherward, saying, Come and let us joyn our selves unto the Lord in a perpetual Covenant, that shall not be forgotten.* Such ingagements therefore are as strong cords that cannot easily be broken; which, being reflected upon have a notable virtue in them to over-awe the spirit, and so to prevent extravagancies; the continual influence whereof being duly improved, would so extend and diffuse it self through the whole Sphear of their lives, that a watchful eye would be over all their actions, and care taken that their conversations did correspond with their covenant, and were such as might suit with their condition; in which regard the benefit will be found to be exceeding great.

2 Chr. 34. 31, 32.

Neh. 9. 38

Wolph. in loc.

Jer. 50. 4, 5

Omnibus ita fidem professentibus & auditoribus, quasi calcar adderetur ad piè, justè & Christianè vivendum. Hyper. Opusc.

3. It must needs much indear the Lords people to them, and interest them in their choicest affection, being now brought into the nearest relation unto them. They had been as it were in

in the womb and bowels of the Church before, as imperfect Embryo's, where they were fashioning from day to day, and so respected and tendred as such, of whom there were expectations, that they might in due time come to perfection; but now having received their compleat shape and form, and being born as it were and brought forth, they are equally ranked among the rest of her children, and owned and imbraced by them as brethren, interested in all the rights and priviledges of the family, to whom they willingly give the right-hand of fellowship, and admit them into the most intimate familiarity and communion; there being nothing which they do not freely impart unto them, and vouchsafe them the participation of. This arguing great love and respect to them, cannot but beget in them an answerable love toward those from whom they do receive it, which will exceedingly further them in the chearful discharge of their duty, and put them upon the ready performance of all those offices of love which they owe them, upon all occasions, whereby the reality and truth of it may be demonstrated. For this they know the Scripture cals for, and requires at their hands; As they *are to love all men, but especially the brother-hood*: So they ought *to do good unto all men, but especially to those that are of the houshold of Faith*: these are to have the chief place in their affection, and accordingly to be preferred before others in the discovery of it. This fraternity hath, as it were, a magnetical virtue in it, whereby it draws and closely knits the hearts of each to

1 Pet. 2.17 ἀδελφότης. Gal. 6.10

other; so that they are of one heart and of one soul, they love intirely and cordially: tis ἀνυπόκριτος καὶ ἐκτενὴς, *unfained and fervent love*; and where this is, no duty will be omitted, for it is the *fulfilling of the Law*: It will cause them to endeavour, and to rejoyce in the Good of their brethren, as much as in their own; to distribute to their necessities, to bear with their infirmities, to sympathize with them in their calamities, and to condescend unto the meanest office, even the washing of their feet for their good; wherein they shall imitate their Lord and Master, and shew themselves to be his Disciples indeed.

Acts 4. 32
1 Pet. 1. 22
Rom. 13. 10

4. The Church also, even all the particular Members thereof, will share in the benefit, for great will be the joy which it will occasion unto them.

1. To see the children whom she hath travelled with, to come to the birth, and brought forth lively and perfect, having Christ formed in them: Another living stone squared and polished, added to the building, increasing not the bulke only, but the beauty of it also. Will they not be ready at the sight hereof, to break forth into acclamations, as 'tis prophecyed the people of the Jews should do at the building of the second Temple, when *Zerubbabel* after all opposition should bring forth the Head or Top-Stone thereof, with shouting, crying, *Grace, grace unto it? Phrasis usitatissima in familiaribus Judæorum scriptis, quando summas alicui gratias agere volunt.* The prosperity of *Sion* in her inlargement, and the multiplication of

Zech. 4. 7
Luxtorf. Lexic.

of her children, is matter of great joy unto all those that love her. Every child of the Church being in this regard an *Isaac*, causing laughter and rejoycing; of whom she may be apprehended to say as did *Sarah*, (by whom was figured out Jerusalem which is above, who is the mother of us all; *i. e. Christiana Ecclesia, (inquit Parœus) sic dicta ab origine, unde est*: The Christian Church, so called, because her original is from thence) *God hath made*, saith she, *to laugh, so that every one that heareth, will laugh or rejoyce with me.* And as it adds to the beauty of the Church, so also doth it make much for the honour of Christ the King of Sion, as being the manifestation of the day of his power, wherein persons are made willing to submit to his Scepter, to *kiss the Son*, acknowledging him for their Lord, and chearfully coming in, and joyning with the rest of his people to *worship him in the beauty of Holiness*; whose exaltation is a chief ground of exultation unto all those who love his name, and to whom his glory is dear: *Who delight to be speaking of the glory of his Kingdom, and to talk of his power: to make known to the sons of men his mighty acts, and the glorious majesty of his Kingdom.* As the number of his subjects increaseth, so doth his glory spread; *for in the multitude of people is the Kings honour.* Yea, this he accounteth a satisfaction for all his sufferings, *when he seeth his seed and the travel of his soul: Who for the joy that was set before him* (*viz.* that arising from the consideration of our salvation, and that being lifted up he should draw all men un-

G l. 4 26 In loc.

Gen. 21. 6

Psal. 110. 3

Psal. 145. 11, 12

Prov. 14. 28

Isa. 53. 10, 11

Heb. 12. 2

Joh. 12. 32 to him: *Gaudium vocat animarum ſalutem*) Theodoret. *endured the Croſs, and deſpiſed the ſhame.* Now what is a joy to Chriſt, will ſurely be ſo to all that are his; to behold any ſoul voluntarily giving and offering up himſelf unto him and his ſervice; hereby that prophecy being made good, Iſa. 44 5 *One ſhall ſay, I am the Lords, and another ſhall call himſelf by the name of Jacob, and another ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of Iſrael*: Whereof with *David*, they will triumphingly *make* Pſa. 87. 4, 5 *mention concerning Sion*, ſaying, *this and that man was born in her.*

2. To have their ſcruples removed concerning thoſe that are to joyn with them in communion, and the uſe of Ordinances, eſpecially that of the Lords Supper: Whereof they that partake together, do thereby profeſſe the union and communion which they have and hold, not only with Chriſt as their head, but alſo one with another as members of the ſame body; as is evident from that of the Apoſtle *Paul*, *The* 1 Cor. 10. 16, 17 *cup of bleſſing which we bleſſe, is it not*, ſaith he, *the Communion of the blood of Chriſt? The bread which we break, is it not the Communion of the body of Chriſt? For we being many are one bread, and one body: for we are all partakers of that one bread*: Which is effected on their part by faith as to their union with Chriſt, by Joh. 6. 56 which *they eat his fleſh and drink his blood, and ſo dwell in him and he in them.* And by love as to the union they have one with another, this being that ſacred bond of perfection, that knits up the members of the body together.

This

This love is not that common love, which they owe to all as men, in which regard every one is our neighbour) flowing from the participation of the same reasonable nature, and being upon that ground due: but more special to some particular persons, as Christians, relating to the same mystical body, whereof Christ is the head, and the Lords Supper the symbol of that their union; which therefore must have somewhat for the foundation of it as such; *viz.* that appearing in them, and manifested by them, from whence it may be rationally concluded that they are members of that body: Which in adult persons is none other, then a solemn and serious profession of faith in, and obedience unto Christ, the only badge and character whereby all that are his may be known. Where therefore this is wanting, or (which is equivalent as to the case in hand; for *de occultis non judicat Ecclesia*; the Church judgeth not of things secret and hidden) not discovered and to be discerned; there cannot be such a closing in affection, as is requisite to be found in those that partake together in that special Ordinance of Communion: For there will be disaffection and distance between such as do not *convenire in aliquo tertio*, visibly meet in the judgment of charity in Christ their head: Whereof we have had frequent experience, persons not only scrupling, but even forbearing to communicate, because of the admission and presence of such, as have given no testimony (but rather the contrary) of their qualification and meetnesse for that Ordinance in the fore-named particulars. And indeed, satis-

Colos. 3.14 Vinculum perfectionis est, quia unit membra Ecclesiæ inter se Davenant.

Luke 10.36

satisfaction herein seems to be requisite, not only in reference to the officers, but also to all the particular members of the Church, who are to have fellowship with them as well as they, being equally concerned in the Apostolical injunction of withdrawing from, and casting out from among them (and consequently not admitting and joyning with) the unworthy and unmeet for communion. And that this is sufficiently done at Confirmation, when persons, as compleat members are admitted to full communion, evidently appears from what hath been said before; which therefore cannot but occasion joy to the Church, as conducing so much to the removal of those jealousies which would necessarily arise in their hearts, and as certainly disquiet them, concerning the persons which they are to joyn in communion withal

3. To behold the comly order of Gods house, and due care taken to prevent the polluting of it, and the defiling the holy things thereof, by the hands of those that ought not to touch or meddle with them. Purity in the administration of the Ordinances, is no small part of the Churches beauty, which makes the Holy God delight to dwell there: *For Holinesse becometh his house for evermore.* His gracious presence in it, is the glory of it; and that which makes the assemblies of the Saints so transcendently excellent and amiable above all other Societies whatsoever, is this That God is in an especial manner in the midst of them: and when they may truly be called *Jehovah Shammah.* As the

Psal.93.5
Psal.84.1,2.
10.11.
Psal.46.& 48
& 76.1,2
Ezek.48.35

the glory of the Lord filling the Temple did add more worth and ſplendor thereunto, then all the coſtly and curious workmanſhip beſtowed upon it by *Solomon*; ſo is it here. Moreover, all the virtue and efficacy of the Ordinances depends hereupon, which are weak and worthleſſe things, if God be not injoy'd in the uſe of them. If the Lord be gon, and have withdrawn his preſence from it, alas! what can the Ark contribute to the ſafety of *Iſrael*? and what ſtead can it ſtand them in? 'Tis a vain thing, and will be found of no advantage at all, to cry, *The Temple of the Lord, and the Ordinances of God are with us*, if we cannot ſay withal, The Lord of the Temple, and the God of the Ordinances is with us alſo. To ſee therefore due care taken that the houſe of the Holy God, may be indeed the beauty of Holineſſe, nothing being ſuffered to enter thereinto, that might defile it, and provoke him to withdraw his preſence from it; but things ſo ordered that it may be in ſome ſort a meet habitation for the Lord. This muſt needs greatly rejoyce the hearts of his people, who deſire nothing more, then to *dwell in the houſe of the Lord all the dayes of their life*; ſo, as to behold the beauty of the Lord, and to injoy communion with him: Whereof they have a gracious promiſe, if they ſhall diligently diſcharge their duty herein; for ſo ſpeaks the Apoſtle *Paul*: *Ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people: Wherefore come out from among them, and be ye ſepa-*

1 Kin.8.10,11

1 Sam.4

Jer.7.4

Pſal.27.4

2 Cor.6.16,17

rate

rate, saith the Lord, and touch not the unclean thing, and I will receive you. Again this would make much for the honour of the Churches, and the preservation of the dignity of the Ordinances, which else are apt to be vilified, and come into dis-esteem; for nothing more exposeth them to contempt, then their prostitution unto all without distinction, and the making of them common, which God hath sanctified: which thing therefore the people of God have ever been very solicitous to prevent; insomuch, as persons unworthy, and not qualified to partake of it, were not admitted, no not so much as to be present at, nor to behold the Lords Supper administred; but by the Deacon were dismissed after this manner: *Nullus Catechumenorum, nullus eorum, qui nobiscum orare non possunt, ingrediatur: Item, videte ne quis Catechumenorum, &c.* See that no Catechumen, nor any one that may not pray with us, do enter: *Omnes Catechumeni, foras discedite, omnes ἐνεργέμενοι, possessi, omnes ἀμύητοι non initiati.* The like course was taken even by the very heathens, in the celebration of their idolatrous worship:

Audiant illi, qui impudenter omnibus & temerè copulantur, despicabilia ea, quæ sunt reverenda, facientes: Nam & mysteria ideò clausis januis celebramus, & eos qui nondum sunt initiati prohibemus adesse. Chrysost. in Mat. 7. 6.

Liturg. Jacobi in Biblioth. patr.

Liturg. Marci. ibid.

Casaub. exercit. 16. §. 43

Virgil Æneid. lib. 6.

——— Procul o procul este profani,
(Conclamat Vates) totoq; absistite luco.

Yea, the very Doctrine of the Sacraments (not the thing signified, nor the effects of them: *Sed*

Sed Symbola, & eorum tractatio, & mysticæ singulorum causæ) were concealed from them; *Cum Catechesis recitatur (inquit Cyrillus Hierosolymitanus) si Catechumenus ex te quæsierit, quid dicebant Doctores; ne dicas extra: Mysteria enim tibi & spem futuri seculi tradidimus. ——Jam ergo tu (fidelis) in finibus nostris constitutus, cave, ne quid effutias. Non quòd digna non sint narratione, sed quòd indignus est ille audire, cui referres.* So also among the Heathen: *Non modò aditu sacrorum prohibebantur profani, verum etiam mysteria & arcana iis aperire & enunciare nefas habebatur.* This they did to maintain the honour of those mysteries; *Quoniam ea quæ statim nobis obvia sunt, vilescere soleant:* Because men use to think meanly of those things that are obvious to every one. Wel then may this course rejoice the hearts of the Saints, seeing that by this means men will be occasion'd to entertain more awful thoughts of the Church and Ordinances of Christ, then otherwise they would do. *Hæc fidei confessio, hæc participatio mensæ Domini, mirificè induceret omnium animos ad considerandam Christianismi dignitatem & excellentiam, simulque incredibilem amorem & venerationem eorum, quæ in sacris nostris fiunt, excitaret.* This confession of Faith, this participation of the Table of the Lord, would wonderfully induce the minds of all to consider the excellency and dignity of Christianity, and stir up in them an incredible love and reverence of those things which are practised in our sacred duties.

Profani. i. e. nondum sacris initiati. Brisson. de formul. lib. 1.

Martin. in pro-cateches.

In Præfat. in Cateches. suas.

Brisson. de Formul. lib. 1

Hyper. Opusc. cap. de Catech.

Lastly

Lastly, This would to the joy of Gods people much silence the adversaries, taking off that occasion and advantage they have too long had by the neglect of this duty, of cavilling at the Churches of Christ about the administration of Baptism to Infants. I do verily believe (saith the same author) that for the neglect of the duty of Catechising so many ages, the Church, through the just judgment of God hath hitherto been vexed and afflicted with many evils; and not long since with the upstart Sect of the Anabaptists, who inveigh against the Baptism of Infants, chiefly upon this occasion, because they observe that such, when they were Baptized did by themselves make no confession of their Faith: Moreover, when they are grown up, no care is taken for the doing hereof. *Quòd si eo, quo diximus, modo, adolescentes capita doctrinæ Catecheticæ perdiscerent, post verò fidei confessio coram universâ Ecclesiâ seriò & graviter ab iis exigeretur, haberemus procul dubiò, quo Anabaptistarum ora possent obturari.* If in that manner that we have said youths did learn the heads of Catechetical Doctrine, and afterward a serious and sober confession of faith before the whole Church, were required of them, questionless we should have that wherewithal the mouths of the Anabaptists might be stopped.

Ibidem.

5. It may prove advantageous even to those that are ignorant and profane, unqualified for, and uncapable of Confirmation; and who have been altogether regardlesse of their duty, blessing and contenting themselves in the condition

dition that they are in. By this course,

1. Such may be awakened from their security, seriously to consider of their sad condition, when they shall see themselves excluded from the society of the Lords people, and communion with them in the choicest priviledges of the Church. Every man, as he is apt (through inordinate self-love) to conceive well, and cherish a good opinion of himself, so is he greatly desirous that others should harbour the like thoughts and esteem of him, espicially in the matter of Religion; which when they suppose they have, it much confirms them in the thoughts which they have of themselves, that they are right. Then which, there is nothing that more exposeth poor souls to extreme hazard, the way by this means being bar'd up against that which might be made use of for their recovery. Persons that think they have knowledg sufficient, are hardly brought out of their ignorant condition; the sense of the want of it, being a good step to the obtaining of Wisdom. So the Apostle *James*, *If any lack Wisdom, let him ask it of God.* Jam. 1. 6 There are none but are destitute of it naturally, yet few are petitioners for it, because but few are convinc't and perswaded of their need of it: *Multi pervenissent ad Sapientiam, nisi se jam putassent pervenisse.* Seneca. The way to become Wise, is to be *fools in our own eyes.* 1 Cor. 3. 18 And the difficulty of reclaiming such as are pre-possessed with thoughts of the goodness of their estate, *Solomon* fully declares: *Seest thou*, saith he, *a man wise in his own conceit, there is more hope of a fool then of him.* Pro. 26. 12 Now one

good

mean time to bring ſuch perſons out of theFools Paradiſe that they fancy themſelves to be in, is to behave our ſelves ſo toward them, and deal ſo with them, as that they may ſenſibly perceive there is a wide difference between their own, and the judgment of others concerning them; which may well (if any thing will do it) make them begin to grow jealous of, and to queſtion the truth of what their own deceiving hearts have ſuggeſted unto them. Many there are who will little regard, or be moved with the ſtrongeſt and moſt demonſtrative argument ents, whereby the unſoundneſs of their condition is plainly diſcovered, ſo long as they may be owned and paſs for others in the injoyment of the ſame priviledges with the moſt pious and approved; which being denyed to, and with-held from them, they may in all probability, be the ſooner brought to ſee and paſs a right cenſure upon themſelves and their preſent eſtate, which is the next ſtep to Reformation: for Real convictions are of far greater efficacy then Verbal.

2. It may poſſibly make them aſhamed of their barrenneſſe under the Goſpel, when they ſhall behold others of leſſe ſtanding, and far ſhort of them in years, and, it may be, no leſſe inferiour to them (at leaſt in their apprehenſions) for parts and natural indowments, to outſtrip and go beyond them in the knowledge of the myſteries of the Goſpel, and an anſwerable converſation; whereof the Churches approbation is an evident demonſtration. And how this may prevail with, and provoke them to labour after knowledge (which before perhaps they

they neglected and looked not after) and to leave off their loose walking is easie to imagine. The Apostle *Paul* makes this one special end of Excommunication (for of that do some understand the place) and why he would have the disobedient noted, and their society shun'd ; *viz.* that they might be ashamed, and so come to amendment : *If any man*, saith he, *obey not our word by this Epistle, note that man, and have no company with him : Ut scil. videns se ab omnibus vitari & negligi, in seipsum descendat , & turpitudine suâ conspectâ, pudore victus resipiscat.* That seeing himself to be avoided and neglected of all, descending into himself and there having a view of his deformity, being overcome with shame, he may repent. *Optimum hoc remedium est, quum pudor incutitur peccatori, ut sibi displicere incipiat.* This is the best remedy, to make the sinner ashamed that he may begin to be displeased with himself. *Est enim pudor, sicuti tristitia , utilis ad peccati odium præparatio : quare hoc fræno coercendi sunt , quicunque lasciviunt* : For shame as well as sorrow, is a profitable preparation to the hatred of sin ; wherefore persons that are wanton , are with this bridle to be restrained. As honour and approbation is a notable incitement to Virtue : so shame and disallowance will surely no lesse lay a restraint upon vice, and put men upon endeavours to remove that which brings disgrace upon them ; every man naturally coveting credit and applause , and fearing and declining the contrary. *Est enim, est, inquam, & impudentibus vel modicus aliquis pudor. Pudorem enim*

Calvin. Beza. Piscator.

2 Thes. 3.14 σημειῶσθε. De excommunicationis nota hoc accipio. Beza. Cornel. a Lap. ἐντραπῇ. Pudefiat. Leigh. ἐντροπὴ, ἐπιστροφὴ. Hesych. conversio. Calvin in loc.

Virtutis radii reflexi laudes. Bacon. Augment. scient.

Chrysost. in Phil. 1.

Deus

Deus naturæ nostræ indidit: Nam quoniam ad componendum nos non satis valet timor; visum est illi & alias quasdam instituere vias, ad hoc, ut non peccemus: Nempe ut homo leges positas revereatur, gloriam amet, amicitias appetat.—— *Nam sæpenumerò quæ Dei gratiâ facta non sunt, pudore facta sunt.* For there is, there is, I say, even in impudent ones, at least some small measure of shamefastness; for God hath put it into our nature: Because fear is not of force sufficient to compose us; it seemed good to him to appoint certain other wayes for this purpose, that we might not sin; *viz.* to reverence established Laws, to love Glory, to desire Friendship—— for often times, what is not done by the grace of God, is done through shame.

6. Lastly, By this means God may have much glory. Especially these two wayes,

1. From the Confirmed, by their personal and publick confession of his Name and Truth, and by their free and solemn dedication and giving up of themselves unto him and his service: Which is the thing performed by them at their Confirmation; at what time they own him for their God, and resign up themselves to him to be his, make profession of his Truth, and promise obedience to his Will. And that this is one special way whereby God hath his glory from his people is clear from the Scriptures: wherein to confesse unto the Lord to confess his Name, and to Celebrate his Praise, or give thanks unto him, are equivalent expressions, and of the same signification. For the word הודה signifying properly to Confess, is in the

he LXX Translation renderd, sometime by αἰνέω, *Laudo*, to praise. Sometimes by ὑμνέω, to *Celebrate*: And mostly in our Translation, to give Thanks, or to praise. Thus often in the Psalms, *e. g. In the grave who shall give thee thanks?* or confess to thee: and *O give thanks unto the Lord, for he is good: Laudate Dominum; quia idipsum est laudare Dominum, & ore illi honorem deferre.* Because it is the same thing to Praise him, and to give him Honour with the mouth. And in the New Testamant, the word ἐξομολογεῖσθαι, to Confesse, is used in the same sense; as, *I thank thee* (saith our Lord Christ) *O father, Lord of heaven and earth*; i. e. *Celebro te*, I Celebrate thy praise; *gloriam tibi tribuo*, I give thee Glory. And this we find to be one branch of the great glory that God hath conferred upon the Lord Jesus, who humbled himself, *and became obedient to the death, even the death of the Cross*; therefore, saith the Apostle *Paul, God exalted him, and gave him a Name above every name, that at the Name of Jesus every knee should bow, &c. And that every tongue should confess, That Jesus Christ is the Lord*; i. e. *Quòd proximè & maximè participet Dei Patris gloriam, ut verè in eâdem cum Deo Patre gloriâ esse dici possit.* That he doth nearest, and more then any other, partake of the glory of God the Father, so that he may truly be said to be in the same glory with God the Father. And therefore are there such great and gracious promises made unto it, as that whereby the Lord is in an especial manner glorified by his people. *He* (saith Christ) *that shall*

Kircher. Concord. Psal. 6. 5. יודה Psal. 106. 1. הודו

Cassiod. in loc.

Mat. 11. 25. ἐξομολογοῦμαί σοι.

Piscat. } B 21.

Phil. 2. 8, 10, 11.

Cornel. a Lap.

Luke 12. 8

confesse me before men, him shall the son of man also confess before the Angels of God. Equivalent to that of God to *Eli*, *Them that honour me, I will honour.* The like hereunto is that of *Paul*; *If*, saith he, *thou shalt confesse with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.* For with the heart man believeth unto righteousnesse, and with the mouth confession is made unto Salvation. Hence the Apostle *Peter* exhorts unto it, as a duty incumbent upon all Christians, being one principal way whereby they give glory to God. *Sanctifie*, saith he, *the Lord God in your hearts*; i. e. Give glory to him truly and heartily. How? be ready alway to give an answer to every one that asketh you a reason (or an account) of the hope that is in you: i. e. *Fidei in Deum & in Christum Jesum, quæ fundamentum est spei de futurâ & cœlesti hæreditate:* Of your Faith in God, and Jesus Christ, which is the foundation of our hope of the future and celestial inheritance. An answer, not to all curious questions that may be demanded, but such as do appertain unto the fundamentals of Religion, which both the learned and the unlearned ought to know. And this, not to every one that out of curiosity or a captious humor to ensnare you, do demand it; but unto those who by their office may require it, or out of a will and readinesse to learn and be informed, do desire it of you. So that that which the Apostle here intends, is this, That Christians should be alwaies ready to make confession of their faith, as often

1 Sam. 2. 30

Rom. 10. 9, 10

1 Pet. 3. 15.

Deodat.

λόγον.

Winckleman in loc.

Paræus in loc.

Calvin in loc.

ten as there is occaſion for it, that God may have his glory from them. And there are two caſes eſpecially wherein this is neceſſary to be done by all without exception.

1. In time of perſecution, if by thoſe in authority they be called thereunto: In this caſe ought they to do it freely and boldly, not fearing the faces of men, nor any thing that they can do unto them: but (as the Prophet *Eſai* Iſa.8.12,13 ſpeaks, from whom the Apoſtle *Peter* borrowed that paſſage) fear not their fear, nor be *afraid; but ſanctifie the Lord of hoſts, and let him be your fear*: remembring well thoſe words of Chriſt; *Whoſoever ſhall deny me before men, him* Mat.10:33 *will I alſo deny before my father which is in heaven.*

2. When the Church ſhall require it for their ſatisfaction, concerning their knowledg in the myſteries of Chriſtianity; and let not any ſay, They are aſhamed ſo to do, leaſt Chriſt be aſhamed of, and refuſe to own them, when he ſhall come in his glory. They ought rather to account it an honour that an oportunity is afforded unto them of glorifying God in ſo eminent a way; which conſideration ſhould make all perſons ready ſo to do willingly and chearfully.

And as thus by the confeſſion of their faith they glorified God, ſo do they alſo no leſſe by the dedication of themſelves to him and his ſervice, wherein diſclaiming all right in themſelves, they freely profeſſe that they are and will be the Lords, offering up both ſoul and body to be an holy Temple and habitation for him to dwell

in, and to be wholly at his dispose, and imployed in his work, and doing his Will. According to those exhortations of the Apostle *Paul*, *I beseech you brethren*, saith he, *by the mercies of God, that you offer up*, or present *your bodies* (i.e. your whole man by a Synechdoche) *a living sacrifice, holy, acceptable unto God.* Again, *You are not your own, but ye are bought with a price, therefore glorifie God in your body, and in your spirit, which are Gods.* And this he did greatly commend in these *Corinthians*, as that whereby God had more glory, then from their liberal almes and contributions: *And this you did*, saith he, *not as we hoped, but first gave your selves to the Lord, and unto us by the will of God.* As *David* and other of the Lords people did give glory to him, by the dedicate things; *viz.* the silver and gold, &c. which they consecrated to the building and service of the Temple; which was to honour the Lord with their substance: So do persons much more honour the Lord by giving up themselves to him, having no greater nor better gift to bestow, nor more especial acceptable sacrifice that they can bring to God; which being Solemnly done at Confirmation, it's that whereby God is especially glorified

Rom. 12.1 παραστῆσαι, to present by way of Dedication. Leigh. Bez.

1 Cor. 6.19, 20

2 Cor. 8.5

Prov. 3.9

2 From them and the rest of his people also, by the praises which this will occasion them to render unto him; which is another special way, whereby the Lord hath his glory from them, as those words of God himself by the Prophet *David* do fully declare: *He*, saith he, *that offreth me praise, he glorifieth me*; *Summo me honore afficit*,

Stephanus in l.

afficit, yeeldeth me the higheſt and moſt excellent honour. As for the Confirmed themſelves, well may the high praiſes of *God be in their mouths*, being advanced to the injoyment of the higheſt priviledges that the Church can confer upon them. If *David* ſaw cauſe why he ſhould prefer the loweſt room, even a door-keepers place *in the houſe of the Lord*, before the moſt pleaſant dwelling any other where: Well may theſe then, being now admitted into the innermoſt rooms thereof, cry out, bleſſing the Lord for ſo great a favour, and ſay in the words of the ſame Prophet, *The lines are fallen to me in pleaſant places, yea I have a goodly heritage.* It is a bleſſed condition in *Davids* account, and therefore deſerves the beſt of their praiſes: For ſo he, *Bleſſed are they that dwell in thine houſe, they will ſtill be praiſing thee*; having ſtill cauſe ſo do. And again, *Bleſſed is the man whom thou chooſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy Temple.*

Pſal. 84. 10

Pſal. 16. 6

Pſal. 84. 4

And for the reſt of the Lords people, it cannot but much quicken them to this duty, to give the Lord the glory that is due unto his name, and to bleſſe him greatly for his truth and faithfulneſſe in building up and inlarging the borders of his *Sion*; when they ſhall behold the goings of God in and toward poor ſouls, his wonderful power and various wiſdom ſhewed and ſeen in bringing them in and making them willing to ſubmit unto the Scepter of Chriſt; hiding *the glorious myſteries of the Goſpel from the wiſe and prudent*, the rich and honourable of the world,

and

and revealing them to babes, obscure and simple ones, *making them wise unto salvation.* Surely it must needs give them great cause of saying as Christ did, *We thank thee, O Father, Lord of heaven and earth, who hast done this of thy good pleasure.* And with the Apostle *Paul*, to break forth into admiration, saying, *O the depth of the riches both of the wisdom and knowledg of God, how unsearchable are his Judgments, and his wayes past finding out! For who hath known the mind of the Lord? or who hath been his Counceller? Or who hath given unto him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever.* AMEN.

Gloria tota Deo nostri conaminis hujus,
Paxq; inter fratres firma, sequela siet.

Quisquis hæc legit, ubi pariter certus est, pergat mecum; ubi pariter hæsitat, quærat mecum; ubi errorem suum cognoscit, redeat ad me; ubi meum, revocet me. August. *de Trin. lib.* 1. *cap.* 3.

FINIS.

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